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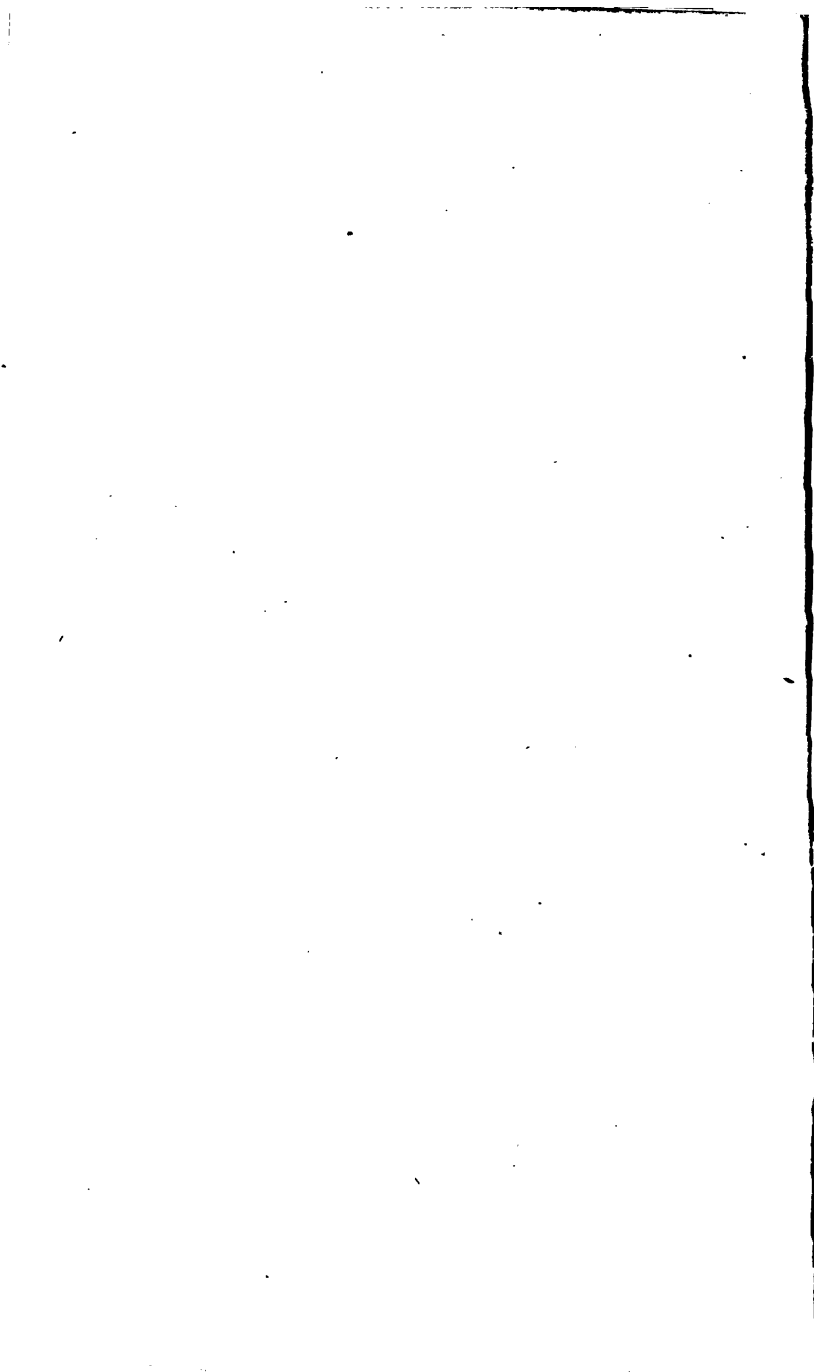
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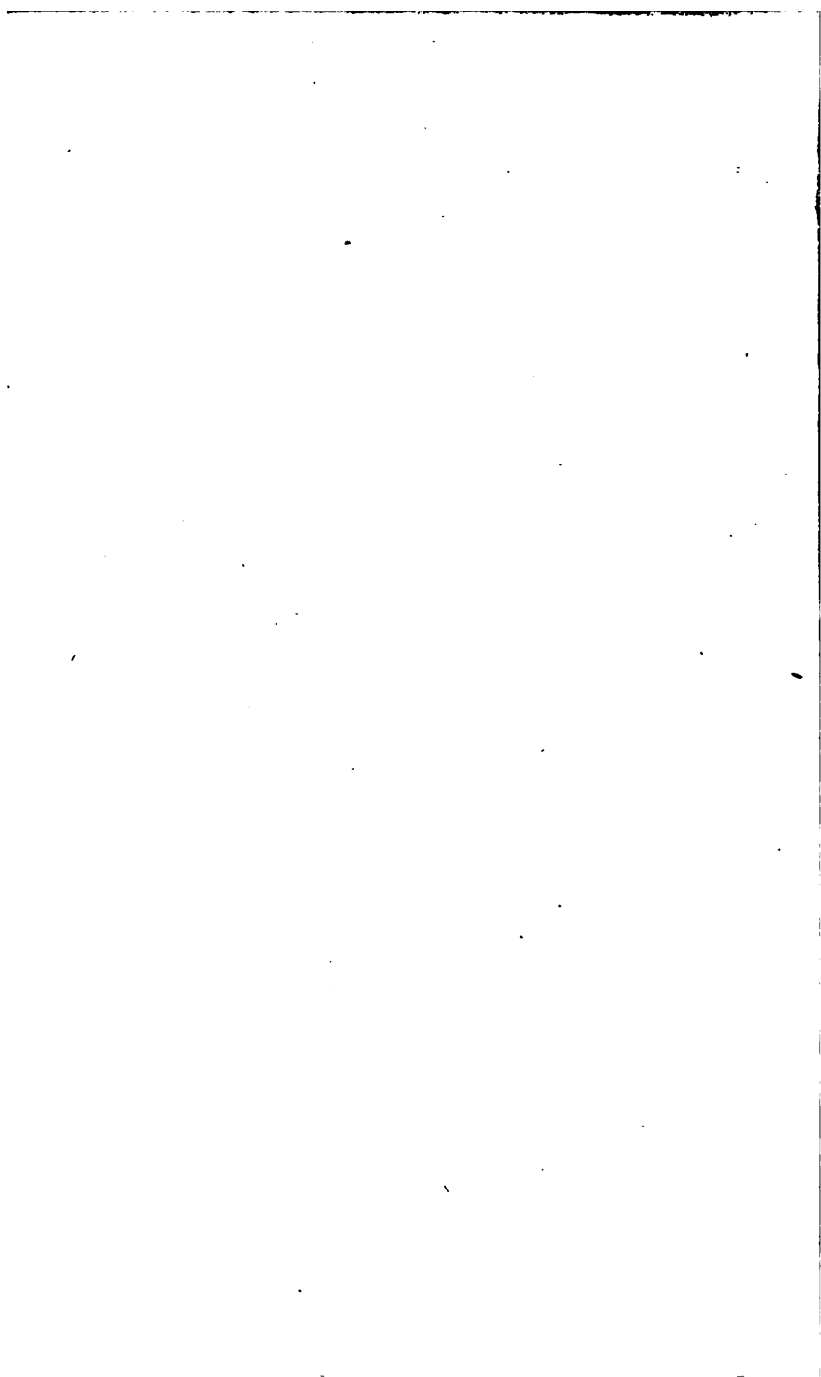






*Wm. Lloyd Garrison*  
*1840*

**SPECIMENS**  
**OF**  
**AMERICAN ELOQUENCE.**



*Wm Lloyd Garrison*

*London*

**SPECIMENS**  
**OF**  
**AMERICAN ELOQUENCE.**

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**SPECIMENS**  
**OF**  
**AMERICAN ELOQUENCE,**

**CONSISTING OF CHOICE SELECTIONS**

**FROM THE**

**PRODUCTIONS OF THE MOST DISTINGUISHED**

**AMERICAN ORATORS.**

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**MIDDLETOWN:**

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**1837.**

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## PUBLISHERS' PREFACE.



It is a remark of Cicero, which has been often quoted, that "Eloquence is the tender offspring of a free Constitution." In proof of its justness, our own country may well be cited as an example; for from the first day that the separate independence of the American Colonies was agitated in debate, the annals of our literature have been rich in the choicest specimens of soul-stirring Eloquence. American Eloquence set in motion and urged on the Revolution;—it sustained our invaluable Constitution against the overthrow with which it was threatened from indifference and dissenting timidity;—and it is believed that no country could ever boast a more brilliant list of eloquent coteremporary names than now adorn the pulpit, the bar, and the legislative halls of the United States.

In the difficult task of making selections from the multifarious materials which presented themselves to the editor, his choice has been decided by the dignity and importance of the subjects discussed, the justness of the views advanced, and the literary merit of the productions.

It is the belief of the publishers that in the following pages, they present to the public a volume most highly creditable to the intellect of our country. The reason of this excellence is obvious. The institutions and condition of our country are such as especially to call forth and promote talents for public speaking. Every question of grave import, or doubtful tendency, is carried, not at the bayonet's point, or by royal edict, but by the popular voice, after the sharp conflict of mind with mind. On this account too, a volume of judicious selections from American Eloquence, becomes a commentary upon our laws, religion, and politics, which should be in the hands of every freeman who would honorably discharge the duties of a citizen and a patriot. It need scarcely be remarked that such a work is eminently suited to be placed in the hands of the young, not only for the manly views and the pure morality which its pages contain, but as affording some of the brightest models for their study and imitation. Even the student of eloquence whose mind has been enriched by the stores of antiquity, may dwell with daily and nightly devotion upon a work embracing within its varied pages, specimens of the transparent musical flow of Everett and Story—the impetuous torrent of Beecher—the scathing coruscations of Burges—and the thunder of Webster. He may advantageously lay aside his rules and treatises, to sit often and long at the feet of these masters of the “art of persuasion,” that by an habitual contemplation of their excellence he may be transformed into the same image. Let him learn too from their example not to be soon weary of his exertions, or faint in his labors, whatever they may be. Nor will he, if he duly estimates the

dignity and importance of the art which he is striving to attain—

“the God-like power  
Of moulding, wielding, fettering, banding  
The minds of millions till they move like one.”

An art which stands forth the hand maid of benevolence and the protectress of improvement; which pleads the cause of injured humanity, and wings the shafts of sacred truth. And when the day of peril comes, (and who, though he hopes, can say he *believes* also, that the foreign tyrant or the traitor demagogue will never think to “change the fair face of our American Liberty into ashes,”) at that day she will constitute a defence surer than the rocky harbors which gird our coast, and oppose to the aggressor resistance more formidable than fleets and armies. Cæsar feared Cicero more than all the legions of Pompey, and never trembled but under the Orator’s terrible denunciation.

With so many of the brightest models among our countrymen, and so many advantages afforded for its cultivation, genuine Eloquence surely will not be suffered to languish among us. Should the following compilation advance this noble cause, even in the humblest degree, its object will be fully attained.



*Journal of Seligman*

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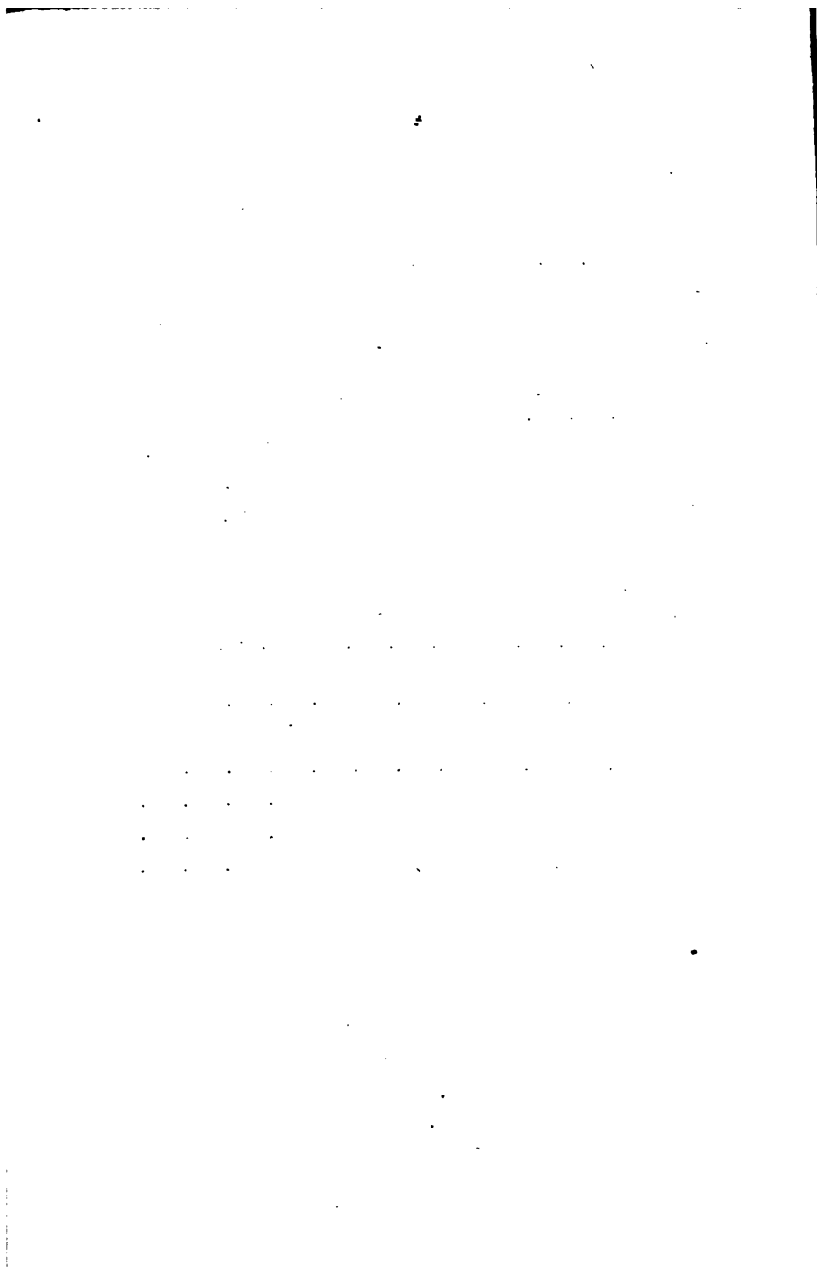
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## **EXTRACT FROM A DISCOURSE**

**DELIVERED AT PLYMOUTH, IN COMMEMORATION OF THE  
FIRST SETTLEMENT OF NEW-ENGLAND.**

**BY DANIEL WEBSTER.**



LET us rejoice that we behold this day. Let us be thankful that we have lived to see the bright and happy breaking of the auspicious morn, which commences the third century of the history of New England. Auspicious indeed ; bringing a happiness beyond the common allotment of Providence to men ; full of present joy, and gilding with bright beams the prospect of futurity, is the dawn that awakens us to the commemoration of the Landing of the Pilgrims,

Living at an epoch which naturally marks the progress of the history of our native land, we have come hither to celebrate the great event with which that history commenced. Forever honored be this, the place of our fathers' refuge ! Forever remembered the day which saw them, weary and distressed, broken in everything but spirit, poor in all but faith and courage, at last secure from the dangers of wintry seas, and impressing this shore with the first footsteps of civilized man !

It is a noble faculty of our nature which enables us to connect our thoughts, our sympathies, and our happiness, with what is distant in place or time ; and, looking before and after, to hold communion at once with our ancestors and our posterity. Human and mortal although we are, we are nevertheless not mere insulated beings, without relation to the past or the future. Neither the point of time, nor the spot of earth, in which we physically live, bounds our

rational and intellectual enjoyments. We live in the past by a knowledge of its history ; and in the future by hope and anticipation. By ascending to an association with our ancestors ; by contemplating their example and studying their character ; by partaking their sentiments, and imbibing their spirit ; by accompanying them in their toils, by sympathizing in their sufferings, and rejoicing in their successes and their triumphs, we mingle our own existence with theirs, and seem to belong to their age. We become their contemporaries, live the lives which they lived, endure what they endured, and partake in the rewards which they enjoyed. And in like manner, by running along the line of future time, by contemplating the probable fortunes of those who are coming after us ; by attempting something which may promote their happiness, and leave some not dishonorable memorial of ourselves for their regard, when we shall sleep with the fathers, we protract our own earthly being, and seem to crowd whatever is future, as well as all that is past, into the narrow compass of our earthly existence. As it is not a vain and false, but an exalted and religious imagination, which leads us to raise our thoughts from the orb, which, amidst this universe of worlds, the Creator has given us to inhabit, and to send them with something of the feeling which nature prompts, and teaches to be proper among children of the same Eternal Parent, to the contemplation of the myriads of fellow beings, with which his goodness has peopled the infinite of space ;—so neither is it false or vain to consider ourselves interested and connected with our whole race, through all time ; allied to our ancestors ; allied to our posterity ; closely compacted on all sides with others ; ourselves being but links in the great chain of being, which begins with the origin of our race, runs onward through its successive generations, binding together the past, the present, and the future, and terminating at last, with the consummation of all things earthly, at the throne of God.

There may be, and there often is, indeed, a regard for an-

cestry, which nourishes only a weak pride; as there is also a care for posterity, which only disguises an habitual avarice, or hides the workings of a low and grovelling vanity. But there is also a moral and philosophical respect for our ancestors, which elevates the character and improves the heart. Next to the sense of religious duty and moral feeling, I hardly know what should bear with stronger obligation on a liberal and enlightened mind, than a consciousness of alliance with excellence which is departed; and a consciousness, too, that in its acts and conduct, and even in its sentiments and thoughts, it may be actively operating on the happiness of those who come after it. Poetry is found to have few stronger conceptions, by which it would affect or overwhelm the mind, than those in which it presents the moving and speaking image of the departed dead to the senses of the living. This belongs to poetry, only because it is congenial to our nature. Poetry is, in this respect, but the handmaid of true philosophy and morality; it deals with us as human beings, naturally reverencing those whose visible connexion with this state of existence is severed, and who may yet exercise we know not what sympathy with ourselves;—and when it carries us forward also, and shows us the long continued result of all the good we do, in the prosperity of those who follow us, till it bears us from ourselves, and absorbs us in an intense interest for what shall happen to the generations after us, it speaks only in the language of our nature, and affects us with sentiments which belong to us as human beings.

Standing in this relation to our ancestors and our posterity, we are assembled on this memorable spot, to perform the duties which that relation, and the present occasion, impose upon us. We have come to this Rock, to record here our homage for our Pilgrim Fathers; our sympathy in their sufferings; our gratitude for their labors; our admiration of their virtues; our veneration for their piety; and our attachment to those principles of civil and religious liberty, which

they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and to establish.—And we would leave here, also, for the generations which are rising up rapidly to fill our places, some proof, that we have endeavored to transmit the great inheritance unimpaired ; that in our estimate of public principles, and private virtue ; in our veneration of religion and piety ; in our devotion to civil and religious liberty ; in our regard to whatever advances human knowledge, or improves human happiness, we are not altogether unworthy of our origin.

There is a local feeling connected with this occasion, too strong to be resisted ; a sort of *genius of the place*, which inspires and awes us. We feel that we are on the spot, where the first scene of our history was laid ; where the hearths and altars of New England were first placed ; where Christianity, and civilisation, and letters made their first lodgement, in a vast extent of country, covered with a wilderness, and peopled by roving barbarians. We are here, at the season of the year at which the event took place. The imagination irresistibly and rapidly draws around us the principle features, and the leading characters in the original scene. We cast our eyes abroad on the ocean, and we see where the little bark, with the interesting group upon its deck, made its slow progress to the shore. We look around us, and behold the hills and promontories, where the anxious eyes of our fathers first saw the places of habitation and of rest. We feel the cold which benumbed, and listen to the winds which pierced them. Beneath us is the Rock, on which New England received the feet of the Pilgrims. We seem even to behold them, as they struggle with the elements, and, with toilsome efforts gain the shore. We listen to the chiefs in council ; we see the unexampled exhibition of female fortitude and resignation ; we hear the whisperings of youthful impatience, and we see what a painter of our own has also represented by his pencil, chilled and shivering childhood, houseless, but for a mother's arms, couchless but for a mother's

breast, till our own blood almost freezes. The mild dignity of CARVER, and of BRADFORD; the decisive and soldierlike air and manner of STANDISH; the devout BREWSTER; the enterprising ALLERTON; the general firmness and thoughtfulness of the whole band; their conscious joy for dangers escaped; their deep solicitude about dangers to come; their trust in Heaven; their high religious faith, full of confidence and anticipations: all of these seem to belong to this place, and to be present upon this occasion, to fill us with reverence and admiration.

The settlement of New England by the colony which landed here on the twenty-second of December, sixteen hundred and twenty, although not the first European establishment in what now constitutes the United States, was yet so peculiar in its causes and character, and has been followed and must still be followed, by such consequences, as to give it a high claim to lasting commemoration. On these causes and consequences, more than on its immediately attendant circumstances, its importance as an historical event depends. Great actions and striking occurrences, having excited a temporary admiration, often pass away and are forgotten, because they leave no lasting results, affecting the prosperity and happiness of communities. Such is frequently the fortune of the most brilliant military achievements. Of the ten thousand battles which have been fought; of all the fields fertilized with carnage; of the banners which have been bathed in blood; of the warriors who had hoped that they had risen from the field of conquest to a glory as bright and as durable as the stars, how few that continue long to interest mankind! The victory of yesterday is reversed by the defeat of to-day; the star of military glory, rising like a meteor, like a meteor has fallen; disgrace and disaster hang on the heels of conquest and renown; victor and vanquished presently pass away to oblivion, and the world goes on in its course, with the loss only of so many lives and so much treasure.

But if this be frequently, or generally, the fortune of mil-

itary achievements, it is not always so. There are enterprises, military as well as civil, which sometimes check the current of events, give a new turn to human affairs, and transmit their consequences through ages. We see their importance in their results, and call them great because great things follow. There have been battles which have fixed the fate of nations. These come down to us in history with a solid and permanent interest, not created by a display of glittering armor, the rush of adverse battalions, the sinking and rising of pennons, the flight, the pursuit, and the victory ; but by their effect in advancing or retarding human knowledge, in overthrowing or establishing despotism, in extending or destroying human happiness. When the traveller pauses on the plain of Marathon, what are the emotions which most strongly agitate his breast? What is that glorious recollection, which thrills through his frame, and suffuses his eyes? —Not, I imagine, that Grecian skill and Grecian valor were here most signally displayed ; but that Greece herself was here saved. It is, because to this spot, and to the event which has rendered it immortal, he refers all the succeeding glories of the republic. It is because if that day had gone otherwise, Greece had perished. It is because he perceives that her philosophers, and orators, her poets and painters, her sculptors and architects, her governments and free institutions, point backward to Marathon, and that their future existence seems to have been suspended on the contingency, whether the Persian or the Grecian banner should wave victorious in the beams of that day's setting sun. And as his imagination kindles at the retrospect, he is transported back to the interesting moment, he counts the fearful odds of the contending hosts, his interest for the result overwhelms him ; he trembles, as if it were still uncertain, and seems to doubt whether he may consider Socrates and Plato, Demosthenes, Sophocles and Phidias, as secure, yet, to himself and to the world.

“If we conquer,” said the Athenian commander on the

morning of that decisive day,—“If we conquer, we shall make Athens the greatest city of Greece.” A prophecy, how well fulfilled!—“If God prosper us,” might have been the more appropriate language of our Fathers, when they landed upon this Rock ;—“If God prosper us, we shall here begin a work which shall last for ages ; we shall plant here a new society, in the principles of the fullest liberty, and the purest religion : we shall subdue this wilderness which is before us ; we shall fill this region of the great continent, which stretches almost from pole to pole, with civilisation and Christianity ; the temples of the true God shall rise, where now ascends the smoke of idolatrous sacrifice ; fields and gardens, the flowers of summer, and the waving and golden harvest of autumn, shall extend over a thousand hills, and stretch along a thousand valleys, never yet, since the creation, reclaimed to the use of civilized man. We shall whiten this coast with the canvass of a prosperous commerce ; we shall stud the long and winding shore with an hundred cities. That which we sow in weakness shall be raised in strength. From our sincere but houseless worship, there shall spring splendid temples to record God’s goodness ; from the simplicity of our social union, there shall arise wise and politic constitutions of government, full of the liberty which we ourselves bring and breathe ; from our zeal for learning, institutions shall spring which shall scatter the light of knowledge throughout the land, and, in time, paying back where they have borrowed, shall contribute their part to the great aggregate of human knowledge ; and our descendants, through all generations, shall look back to this spot, and to this hour, with unabated affection and regard.”

\* \* \* \* \*

It is now five and forty years, since the growth and rising glory of America were portrayed in the English parliament, with inimitable beauty, by the most consummate orator of modern times. Going back somewhat more than half a century, and describing our progress as foreseen, from that

point, by his amiable friend Lord Bathurst, then living, he spoke of the wonderful progress which America had made during the period of a single human life. There is no American heart, I imagine, that does not glow, both with conscious patriotic pride, and admiration for one of the happiest efforts of eloquence, so often as the vision of "that little speck, scarce visible in the mass of national interest, a small seminal principle, rather than a formed body," and the progress of its astonishing developement and growth, are recalled to the recollection. But a stronger feeling might be produced, if we were able to take up this prophetic description where he left it; and placing ourselves at the point of time in which he was speaking, to set forth with equal felicity the subsequent progress of the country. There is yet among the living a most distinguished and venerable name, a descendant of the Pilgrims; one who has been attended through life by a great and fortunate genius; a man illustrious by his own great merits, and favored of Heaven in the long continuation of his years. The time when the English orator was thus speaking of America, preceded, but by a few days, the actual opening of the revolutionary drama at Lexington. He to whom I have alluded, then at the age of forty, was among the most zealous and able defenders of the violated rights of his country. He seemed already to have filled a full measure of public service, and attained an honorable fame. The moment was full of difficulty and danger, and big with events of immeasurable importance. The country was on the very brink of a civil war, of which no man could foretell the duration or the result. Something more than a courageous hope, or characteristic ardor, would have been necessary to impress the glorious prospect on his belief, if, at that moment, before the sound of the first shock of actual war had reached his ears, some attendant spirit had opened to him the vision of the future; if it had said to him, "The blow is struck, and America is severed from England forever!" if it had informed him, that he himself, the

next annual revolution of the sun, should put his own hand to the great instrument of Independence, and write his name where all nations should behold it, and all time should not efface it; that ere long he himself should maintain the interest and represent the sovereignty of his new-born country, in the proudest courts of Europe; that he should one day exercise her supreme magistracy; that he should yet live to behold ten millions of fellow citizens paying him the homage of their deepest gratitude and kindest affections; that he should see distinguished talent and high public trust resting where his name rested; that he should even see with his own unclouded eyes, the close of the second century of New England, who had begun life almost with its commencement, and lived through nearly half the whole history of his country; and that on the morning of this auspicious day, he should be found in the political councils of his native state, revising, by the light of experience, that system of government, which forty years before he had assisted to frame and establish; and great and happy as he should then behold his country, there should be nothing in prospect to cloud the scene, nothing to check the ardor of that confident and patriotic hope, which should glow in his bosom to the end of his long protracted and happy life.

It would far exceed the limits of this discourse, even to mention the principal events in the civil and political history of New England during the century; the more so, as for the last half of the period, that history has been, most happily, closely interwoven with the general history of the United States. New England bore an honorable part in the wars which took place between England and France. The capture of Louisburg gave her a character for military achievement; and in the war which terminated with the peace of 1763, her exertions on the frontiers were of most essential service as well to the mother country as to all the colonies.

In New England the war of the revolution commenced.

I address those who remember the memorable 19th of April, 1775 ; who shortly after saw the burning spires of Charlestown ; who beheld the deeds of Prescott, and heard the voice of Putnam, amidst the storm of war, and saw the generous Warren fall, the first distinguished victim in the cause of liberty. It would be superfluous to say, that no portion of the country did more than the states of New England, to bring the revolutionary struggle to a successful issue. It is scarcely less to her credit, that she saw early the necessity of a closer union of the states, and gave an efficient and indispensable aid to the establishment and organization of the federal government.

Perhaps we might safely say, that a new spirit, and a new excitement began to exist here, about the middle of the last century. To whatever causes it may be imputed, there seems then to have commenced a more rapid improvement. The colonies had attracted more of the attention of the mother country, and some renown in arms had been acquired. Lord Chatham was the first English minister who attached high importance to these possessions of the crown, and who foresaw anything of their future growth and extension. His opinion was, that the great rival of England was chiefly to be feared as a maritime and commercial power, and to drive her out of North America, and deprive her of her West India possessions was a leading object in his policy. He dwelt often on the fisheries, as nurseries for the British seamen, and the colonial trade as furnishing them employment. The war, conducted by him with so much vigor, terminated in a peace, by which Canada was ceded to England. The effect of this was immediately visible in the New England colonies ; for the fear of Indian hostilities on the frontiers being now happily removed, settlements went on with an activity before that time altogether unprecedented, and public affairs wore a new and encouraging aspect. Shortly after this fortunate termination of the French war, the interesting topics, connected with the taxation of America by

the British Parliament began to be discussed, and the attention and all the faculties of the people were drawn towards them. There is perhaps no portion of our history more full of interest than the period from 1760 to the actual commencement of the war. The progress of opinion, in this period, though less known, is not less important, than the progress of arms afterwards. Nothing deserves more consideration than those events and discussions which affected the public sentiment, and settled the revolution in men's minds, before hostilities openly broke out.

Internal improvement followed the establishment, and prosperous commencement, of the present government. More has been done for roads, canals, and other public works, within the last thirty years, than in all our former history. In the first of these particulars, few countries excel the New England States. The astonishing increase of their navigation and trade is known to every one, and now belongs to the history of our national wealth.

We may flatter ourselves, too, that literature and taste have not been stationary, and that some advancement has been made in the elegant, as well as in the useful arts.

The nature and constitution of society and government, in this country, are interesting topics, to which I would devote what remains of the time allowed to this occasion. Of our system of government, the first thing to be said, is, that it is really and practically a free system. It originates entirely with the people, and rests on no other foundation than their assent. To judge of its actual operation, it is not enough to look merely at the form of its construction. The practical character of government depends often on a variety of considerations, besides the abstract frame of its constitutional organization. Among these, are the condition and tenure of property ; the laws regulating its alienation and descent ; the presence or absence of a military power ; an armed or unarmed yeomanry ; the spirit of the age, and the degree of general intelligence. In these respects it cannot be denied,

that the circumstances of this country are most favorable to the hope of maintaining the government of a great nation on principles entirely popular. In the absence of military power, the nature of government must essentially depend on the manner in which property is holden and distributed. There is a natural influence belonging to property, whether it exists in many hands or few ; and it is on the rights of property, that both despotism and unrestrained popular violence ordinarily commence their attacks. Our ancestors began their system of government here, under a condition of comparative equality, in regard to wealth, and their early laws were of a nature to favor and continue this equality. A republican form of government rests, not more on political constitutions, than on those laws which regulate the descent and transmission of property.—Governments like ours could not have been maintained, where property was holden according to the principles of the feudal system ; nor, on the other hand, could the feudal constitution possibly exist with us. Our New England ancestors brought hither no great capitals from Europe ; and if they had, there was nothing productive in which they could have been invested. They left behind them the whole feudal policy of the other continent. They broke away, at once, from the system of military service, established in the dark ages, and which continues, down even to the present time, more or less to affect the condition of property all over Europe. They came to a new country. There were, as yet, no lands yielding rent, and no tenants rendering service. The whole soil was unreclaimed from barbarism. They were themselves, either from their original condition, or from the necessity of their common interest, nearly on a general level, in respect to property. Their situation demanded a parceling out and division of the lands ; and it may be fairly said, that this necessary act *fixed the future frame and form of their government*. The character of their political institutions was determined by the fundamental laws respecting property. The laws

rendered estates divisible among sons and daughters. The right of primogeniture, at first limited, and curtailed, was afterwards abolished. The property was all freehold. The entailment of estates, long trusts, and the other processes for fettering and tying up inheritances, were not applicable to the condition of society, and seldom made use of. On the contrary, alienation of the land was every way facilitated, even to the subjecting of it to every species of debt. The establishment of public registries, and the simplicity of our forms of conveyance, have greatly facilitated the change of real estate from one proprietor to another. The consequence of all these causes has been, a great subdivision of the soil, and a great equality of condition; the true basis most certainly of a popular government.—“If the people,” says Harrington, “hold three parts in four of the territory, it is plain there can neither be any single person nor nobility able to dispute the government with them; in this case, therefore, *except force be interposed*, they govern themselves.”

The history of other nations may teach us how favorable to public liberty is the division of the soil into small freeholds, and a system of laws, of which the tendency is, without violence or injustice, to produce and to preserve a degree of equality of property. It has been estimated, if I mistake not, that about the time of Henry the VII., four-fifths of the land in England was holden by the great barons and ecclesiastics. The effects of a growing commerce soon afterwards began to break in on this state of things, and before the revolution in 1688, a vast change had been wrought. It may be thought probable, that for the last half century, the process of subdivision in England, has been retarded if not reversed; that the great weight of taxation has compelled many of the lesser freeholders to dispose of their estates, and to seek employment in the army and navy; in the profession of civil life; in commerce or in the colonies. The effect of this on the British constitution cannot but be most unfavorable,

A few large estates grow larger ; but the number of those who have no estates also increases ; and there may be danger, lest the inequality of property become so great, that those who possess it may be dispossessed by force ; in other words, that the government may be overturned.

A most interesting experiment of the effect of a subdivision of property on government, is now making in France. It is understood, that the law regulating the transmission of property, in that country, now divides it, real and personal, among all the children, equally, both sons and daughters ; and that there is, also, a very great restraint on the power of making dispositions of property by will. It has been supposed, that the effects of this might probably be, in time, to break up the soil into such small subdivisions, that the proprietors would be too poor to resist the encroachments of executive power. I think far otherwise. What is lost in individual wealth, will be more than gained in numbers, in intelligence, and in a sympathy of sentiment. If, indeed, only one, or a few landholders were to resist the crown, like the barons of England, they must, of course, be great and powerful landholders with multitudes of retainers, to promise success. But if the proprietors of a given extent of territory are summoned to resistance, there is no reason to believe that such resistance would be less forcible, or less successful, because the number of such proprietors should be great. Each would perceive his own importance, and his own interest, and would feel that natural elevation of character which the consciousness of property inspires. A common sentiment would unite all, and numbers would not only add strength, but excite enthusiasm. It is true, that France possesses a vast military force, under the direction of an hereditary executive government ; and military power, it is possible, may overthrow any government. It is in vain, however, in this period of the world, to look for security against military power, to the arm of the great landholders. That notion is derived from a state of things long since past ; a state in which a feudal baron, with his retain-

ers, might stand against the sovereign, who was himself but the greatest baron, and his retainers. But at present, what could the richest landholder do, against one regiment of disciplined troops? Other securities, therefore, against the prevalence of military power must be provided. Happily for us, we are not so situated as that any purpose of national defence requires, ordinarily and constantly, such a military force as might seriously endanger our liberties.

In respect, however, to the recent law of succession in France, to which I have alluded, I would, presumptuously perhaps, hazard a conjecture, that if the government do not change the law, the law, in half a century, will change the government; and that this change will be not in favor of the power of the crown, as some European writers have supposed, but against it. Those writers only reason upon what they think correct general principles, in relation to this subject. They acknowledge a want of experience. Here we have had experience; and we know that a multitude of small proprietors, acting with intelligence, and that enthusiasm which a common cause inspires, constitute not only a formidable, but an invincible power.

The true principle of a free and popular government would seem to be, so to construct it, as to give to all, or at least to a very great majority, an interest in its preservation: to found it, as other things are founded, on men's interest. The stability of government requires that those who desire its continuance should be more powerful than those who desire its dissolution. This power, of course, is not always to be measured by mere numbers.—Education, wealth, talents, are all parts and elements of the general aggregate of power; but numbers, nevertheless, constitute ordinarily the most important consideration, unless indeed there be *a military force*, in the hands of the few, by which they can control the many. In this country we have actually existing systems of government, in the maintenance of which, it should seem, a great majority, both in numbers and in other means of power and

influence, must see their interest. But this state of things is not brought about solely by written political constitutions, or the mere manner of organizing the government; but also by the laws which regulate the descent and transmission of property. The freest government, if it could exist, would not be long acceptable, if the tendency of the laws were to create a rapid accumulation of property in few hands, and to render the great mass of the population dependent and pennyless. In such a case, the popular power would be likely to break in upon the rights of property, or else the influence of property to limit and control the exercise of popular power.—Universal suffrage, for example, could not long exist in a community, where there was great inequality of property. The holders of estates would be obliged in such case, either, in some way, to restrain the right of suffrage; or else such right of suffrage would, long before, divide the property. In the nature of things, those who have not property, and see their neighbors possess much more than they think them to need, cannot be favorable to laws made for the protection of property. When this class becomes numerous, it grows clamorous. It looks on property as its prey and plunder, and is naturally ready, at all times, for violence and revolution.

It would seem, then, to be the part of political wisdom, to found government on property; and to establish such distribution of property, by the laws which regulate its transmission and alienation, as to interest the great majority of society in the support of the government. This is, I imagine, the true theory and the actual practice of our republican institutions. With property divided, as we have it, no other government than that of a republic could be maintained, even were we foolish enough to desire it. There is reason, therefore, to expect a long continuance of our systems. Party and passion, doubtless, may prevail at times, and much temporary mischief be done. Even modes and forms may be changed, and perhaps for the worse. But a great revolution,

in regard to property must take place, before our governments can be moved from their republican bases, unless they be violently struck off by military power. The people possess the property, more emphatically than it could ever be said of the people of any other country, and they can have no interest to overturn a government which protects that property by equal laws.

Let it not be supposed, that this state of things possesses too strong tendencies towards the production of a dead and uninteresting level in society. Such tendencies are sufficiently counteracted by the infinite diversities in the characters and fortunes of individuals. Talent, activity, industry, and enterprise tend at all times to produce inequality and distinction ; and there is room still for the accumulation of wealth, with its great advantages, to all reasonable and useful extent. It has been often urged against the state of society in America, that it furnishes no class of men of fortune and leisure. This may be partly true, but it is not entirely so, and the evil, if it be one, would affect rather the progress of taste and literature, than the general prosperity of the people. But the promotion of taste and literature cannot be primary objects of political institutions ; and if they could, it might be doubted, whether, in the long course of things, as much is not gained by a wide diffusion of general knowledge, as is lost by abridging the number of those whom fortune and leisure enable to devote themselves exclusively to scientific and literary pursuits. However this may be, it is to be considered that it is the spirit of our system to be equal, and general, and if there be particular disadvantages incident to this, they are far more than counterbalanced by the benefits which weigh against them. The important concerns of society are generally conducted, in all countries, by the men of business and practical ability ; and even in matters of taste and literature, the advantages of mere leisure are liable to be overrated. If there exist adequate means of education, and the love of letters be excited, that love will find its way

to the object of its desire, through the crowd and pressure of the most busy society.

Connected with this division of property, and the consequent participation of the great mass of people in its possession and enjoyments, is the system of representation, which is admirably accommodated to our condition, better understood among us, and more familiarly and extensively practised, in the higher and in the lower departments of government, than it has been with any other people. Great facility has been given to this in New England by the early division of the country into townships or small districts, in which all concerns of local police are regulated, and in which representatives to the legislature are elected. Nothing can exceed the utility of these little bodies. They are so many councils, or parliaments, in which common interests are discussed, and useful knowledge acquired and communicated.

The division of governments into departments, and the division, again, of the legislative department into two chambers, are essential provisions in our systems. This last, although not new in itself, yet seems to be new in its application to governments wholly popular. The Grecian republics, it is plain, knew nothing of it ; and in Rome, the check and balance of legislative power, such as it was, lay between the people and the Senate. Indeed few things are more difficult than to ascertain accurately the true nature and construction of the Roman commonwealth. The relative power of the senate and the people, the consuls and the tribunes, appears not to have been at all times the same, nor at any time accurately defined or strictly observed. Cicero, indeed, describes to us an admirable arrangement of political power, and a balance of the constitution, in that beautiful passage, in which he compares the democracies of Greece with the Roman commonwealth. "*O murem preclarum, disciplinamque, quam a majoribus accepimus, si quidem teneamus ! sed nescio quo pacto jam de manibus elabitur. Nullam enim illi nostri sapientissimi et sanctissimi viri vim concionis*

*esse voluerunt, quae scissaret plebs, aut quae populus juberet; sumnota concione, distributis partibus, tributim, et centuriatim, descriptis ordinibus, classibus, aetatibus, auditis auctoribus, re multos dies promulgata et cognita, juberi votarique voluerunt. Græcorum autem totae respublicae sedentis concionis temeritate administrantur."*

But at what time this wise system existed in this perfection at Rome, no proofs remain to show. Her constitution, originally framed for a monarchy, never seemed to be adjusted, in its several parts, after the expulsion of the kings. Liberty there was, but it was a disputatious, an uncertain, an ill-secured liberty. The patrician and plebian orders, instead of being matched and joined, each in its just place and proportion, to sustain the fabric of the state, were rather like hostile powers in perpetual conflict. With us, an attempt has been made, and so far not without success, to divide representation into chambers, and, by difference of age, character, qualification or mode of election, to establish salutary checks, in governments altogether elective.

Having detained you so long with these observations, I must yet advert to another most interesting topic, the FREE SCHOOLS. In this particular, New England may be allowed to claim, I think, a merit of a peculiar character. She early adopted and has constantly maintained the principle, that it is the undoubted right, and the bounden duty of government, to provide for the instruction of all youth. That which is elsewhere left to chance, or to charity, we secure by law. For the purpose of public instruction, we hold every man subject to taxation in proportion to his property, and we look not to the question, whether he himself have, or have not, children to be benefitted by the education for which he pays. We regard it as a wise and liberal system of police, by which property, and life, and the peace of society are secured. We seek to prevent, in some measure, the extension of the penal code, by inspiring a salutary and conservative principle of virtue and of knowledge in an early age. We hope

to excite a feeling of respectability, and a sense of character, by enlarging the capacity, and increasing the sphere of intellectual enjoyment. By general instruction, we seek as far as possible, to purify the whole moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of the law, and the denunciations of religion, against immorality and crime. We hope for a security, beyond the law, and above the law, in the prevalence of enlightened and well-principled moral sentiment. We hope to continue and prolong the time, when, in the villages and farm houses of New England, there may be undisturbed sleep within unbarred doors. And knowing that our government rests directly on the public will, that we may preserve it, we endeavor to give a safe and proper direction to that public will. We do not, indeed, expect all men to be philosophers or statesmen; but we confidently trust, and our expectation of the duration of our system of government rests on that trust, that by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secure, as well against open violence and overthrow, as against the slow but sure undermining of licentiousness.

We know, that at the present time, an attempt is making in the English Parliament to provide by law, for the education of the poor, and that a gentleman of distinguished character, (Mr. Brougham,) has taken the lead, in presenting a plan to government for carrying that purpose into effect. And yet, although the representatives of the three kingdoms listened to him with astonishment as well as delight, we hear no principles, with which we ourselves have not been familiar from youth; we see nothing in the plan, but an approach towards that system which has been established in New England for more than a century and a half. It is said that in England, not more than *one child in fifteen* possesses the means of being taught to read and write; in Wales, *one in twenty*; in France, until lately, when some im-

provement was made, not more than *one in thirty-five*. Now, it is hardly too strong to say, that in New England, *every child possesses* such means. It would be difficult to find an instance to the contrary, unless where it should be owing to the negligence of the parent; and in truth the means are actually used and enjoyed by nearly every one.

A youth of fifteen, of either sex, who cannot both read and write, is very unfrequently to be found. Who can make this comparison, or contemplate this spectacle, without delight and a feeling of just pride? Does any history show property more beneficently applied? Did any government ever subject the property of those who have estates, to a burden, for a purpose more favorable to the poor, or more useful to the whole community?

A conviction of the importance of public instruction was one of the earliest sentiments of our ancestors. No law-giver of ancient or modern times has expressed more just opinions, or adopted wiser measures, than the early records of the colony of Plymouth show to have prevailed here. Assembled on this very spot, a hundred and fifty-three years ago, the legislature of this colony declared, "For as much as the maintenance of good literature doth much tend to the advancement of the weal and flourishing state of societies and republics, this court doth therefore order, that in whatever township in this government, consisting of fifty families or upwards, any meet man shall be obtained to teach a grammar school, such township shall allow at least twelve pounds, to be raised by rate, on all the inhabitants."

Having provided, that all youth should be instructed in the elements of learning by the institution of free schools, our ancestors had yet another duty to perform. Men were to be educated for the professions, and the public. For this purpose they founded the University, and with incredible zeal and perseverance they cherished and supported it, through all trials and discouragements. On the subject of the University, it is not possible for a son of New England

to think without pleasure, nor to speak without emotion. Nothing confers more honor on the state where it is established, or more utility on the country at large. A respectable University is an establishment, which must be the work of time. If pecuniary means were not wanting, no new institution could possess character and respectability at once. We owe deep obligation to our ancestors, who began, almost on the moment of their arrival, the work of building up this institution.

Although established in a different government, the colony of Plymouth manifested warm friendship for Harvard College. At an early period, its government took measures to promote a general subscription throughout all the towns in this colony, in aid of its small funds. Other colleges were subsequently founded and endowed, in other places, as the ability of the people allowed; and we may flatter ourselves, that the means of education, at present enjoyed in New England, are not only adequate to the diffusion of the elements of knowledge among all classes, but sufficient also for respectable attainments in literature and the sciences.

Lastly, our ancestors have founded their system of government on morality and religious sentiment. Moral habits, they believed, cannot safely be trusted on any other foundation than religious principle, nor any government be secure which is not supported by moral habits. Living under the heavenly light of revelation, they hoped to find all the social dispositions, all the duties which men owe to each other and to society, enforced and performed. Whatever makes men good Christians, makes them good citizens. Our fathers came here to enjoy their religion free and unmolested; and, at the end of two centuries, there is nothing upon which we can pronounce more confidently, nothing of which we can express a more deep and earnest conviction, than of the inestimable importance of that religion to man, both in regard to this life, and that which is to come.

If the blessings of our political and social condition have not been too highly estimated, we cannot well overrate the responsibility and duty which they impose upon us. We hold these institutions of government, religion, and learning, to be transmitted as well as enjoyed. We are in the line of conveyance, through which whatever has been obtained by the spirit and efforts of our ancestors, is to be communicated to our children.

We are bound to maintain public liberty, and by the example of our own systems, to convince the world, that order, and law, religion and morality, the rights of conscience, the rights of persons, and the rights of property, may all be preserved and secured, in the most perfect manner, by a government entirely and purely elective. If we fail in this, our disaster will be signal, and will furnish an argument, stronger than has yet been found, in support of those opinions, which maintain that government can rest safely on nothing but power and coercion. As far as experience may show errors in our establishments, we are bound to correct them; and if any practices exist, contrary to the principles of justice and humanity, within the reach of our laws or our influence, we are inexcusable if we do not exert ourselves to restrain and abolish them.

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The cause of science and literature also imposes upon us an important and delicate trust. The wealth and population of the country are now so far advanced, as to authorize the expectation of a correct literature, and a well formed taste, as well as respectable progress in the abstruse sciences. The country has risen from a state of colonial dependency; it has established an independent government, and is now in the undisturbed enjoyment of peace and political security. The elements of knowledge are universally diffused, and the reading portion of the community large. Let us hope that the present may be an auspicious era of literature. If, almost on the day of their landing, our ancestors founded

schools and endowed colleges, what obligations do not rest upon us, living under circumstances so much more favorable both for providing and for using the means of education? Literature becomes free institutions. It is the graceful ornament of civil liberty, and a happy restraint on the asperities, which political controversy sometimes occasions. Just taste is not only an embellishment of society, but it rises almost to the rank of the virtues, and diffuses positive good throughout the whole extent of its influence. There is a connexion between right feeling and right principles, and truth in taste is allied with truth in morality. With nothing in our past history to discourage us, and with something in our present condition and prospects to animate us, let us hope, that as it is our fortune to live in an age when we may behold a wonderful advancement of the country in all its other great interests, we may see also equal progress and success attend the cause of letters.

Finally, let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary. Let us cherish these sentiments, and extend this influence still more widely; in the full conviction, that that is the happiest society, which partakes in the highest degree of the mild and peaceable spirit of Christianity.

The hours of this day are rapidly flying, and this occasion will soon be passed. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity, they exist only in the all-creating power of God, who shall stand here, a hundred years hence, to trace, through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country, during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ances-

tors. We would anticipate and partake the pleasure with which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

We would leave for the consideration of those who shall then occupy our places, some proof that we hold the blessings transmitted from our fathers in just estimation ; some proof of our attachment to the cause of good government, and of civil and religious liberty ; some proof of a sincere and ardent desire to promote everything which may enlarge the understandings and improve the hearts of men. And when, from the long distance of an hundred years, they shall look back upon us, they shall know, at least, that we possessed affections, which, running backward, and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity, and meet them with cordial salutation, ere yet they have arrived on the shore of being.

Advance, then, ye future generations ! We would hail you, as you rise in your long succession, to fill the places which we now fill, and to taste the blessings of existence, where we are passing, and soon shall have passed, our own human duration. We bid you welcome to this pleasant land of the fathers. We bid you welcome to the healthful skies and the verdant fields of New England. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government, and religious liberty. We welcome you to the treasures of science, and the delights of learning. We welcome you to the transcendent sweets of domestic life, to the happiness of kindred, and parents, and children. We welcome you to the immeasurable blessings of rational existence, the immortal hope of Christianity, and the light of everlasting truth !

## ORATION

OF JOSEPH WARREN,

DELIVERED AT BOSTON, MARCH 5, 1772, THE ANNIVERSARY OF THE "BOSTON MASSACRE."



WHEN we turn over the historic page, and trace the rise and fall of states and empires, the mighty revolutions which have so often varied the face of the world strike our minds with solemn surprise, and we are naturally led to endeavor to search out the causes of such astonishing changes.

That man is formed for social life, is an observation, which, upon our first inquiry, presents itself immediately to our view, and our reason approves that wise and generous principle which actuated the first founders of civil government—an institution, which hath its origin in the weakness of individuals, and hath for its end, the strength and security of all: and so long as the means of effecting this important end are thoroughly known, and religiously attended to, government is one of the richest blessings to mankind, and ought to be held in the highest veneration.

In young and new formed communities, the grand design of this institution, is most generally understood, and most strictly regarded. The motives which urged to the social compact, cannot be at once forgotten, and that equality which is remembered to have subsisted so lately among them, prevents those who are clothed with authority, from attempting to invade the freedom of their brethren; or if such an attempt is made, it prevents the community from suffering the offender to go unpunished. Every member feels it to be his interest and knows it to be his duty, to pre-

preserve inviolate the constitution on which the public safety depends, and he is equally ready to assist the magistrate in the execution of the laws, and the subject in defence of his right; and so long as this noble attachment to a constitution founded on free and benevolent principles, exists in full vigor, in any state, that state must be flourishing and happy.

It was this noble attachment to a free constitution, which raised ancient Rome, from the smallest beginnings, to that bright summit of happiness and glory, to which she arrived; and it was the loss of this which plunged her from that summit into the black gulf of infamy and slavery. It was this attachment which inspired her senators with wisdom; it was this which glowed in the breasts of her heroes; it was this which guarded her liberties and extended her dominions, gave peace at home, and commanded respect abroad. And when this decayed, her magistrates lost their reverence for justice and the laws, and degenerated into tyrants and oppressors; her senators, forgetful of their dignity, and seduced by base corruption, betrayed their country; her soldiers, regardless of their relation to the community, and urged only by the hopes of plunder and rapine, unfeelingly committed the most flagrant enormities; and, hired to the trade of death, with relentless fury they perpetrated the most cruel murders, whereby the streets of imperial Rome were drenched with her noblest blood. Thus this empress of the world lost her dominions abroad, and her inhabitants, dissolute in their manners, at length became contented slaves; and she stands to this day, the scorn and derision of nations, and a monument of this eternal truth, that public happiness depends on a virtuous and unshaken attachment to a free constitution.

It was this attachment to a constitution, founded on free and benevolent principles, which inspired the first settlers of this country. They saw, with grief, the daring outrages committed on the free constitution of their native land; they knew, that nothing but a civil war could, at that time,

restore its pristine purity. So hard was it to resolve to imbrue their hands in the blood of their brethren, that they chose rather to quit their fair possessions and seek another habitation in a distant clime. When they came to this new world, which they fairly purchased of the Indian natives, the only rightful proprietors, they cultivated the then barren soil, by their incessant labor, and defended their dear-bought possessions with the fortitude of the christian, and the bravery of the hero.

After various struggles, which, during the tyrannic reigns of the house of Stuart, were constantly kept up between right and wrong, between liberty and slavery, the connexion between Great Britain and this colony was settled in the reign of king William and queen Mary, by a compact, the conditions of which were expressed in a charter; by which all the liberties and immunities of British subjects, were confirmed to this province, as fully and as absolutely as they possibly could be, by any human instrument, which can be devised. And it is undeniably true, that the greatest and most important right of a British subject is, that he shall be governed by no laws but those to which he either in person, or by his representatives, hath given his consent: and this, I will venture to assert, is the grand basis of British freedom; it is interwoven with the constitution; and whenever this is lost, the constitution must be destroyed.

The British constitution, (of which ours is a copy,) is a happy compound of the three forms, (under some of which all governments may be ranged,) viz., monarchy, aristocracy and democracy. Of these three the British legislature is composed, and without the consent of each branch, nothing can carry with it the force of a law. But when a law is to be passed for raising a tax, that law can originate only in the democratic branch, which is the house of commons in Britain, and the house of representatives here. The reason is obvious; they and their constituents are to pay much the largest part of it; but as the aristocratic branch, which, in

Britain, is the house of lords, and in this province, the council, are also to pay some part, their consent is necessary ; and as the monarchic branch, which, in Britain, is the king, and with us, either the king in person, or the governor whom he shall be pleased to appoint to act in his stead, is supposed to have a just sense of his own interest, which is that of all the subjects in general, his consent is also necessary, and when the consent of these three branches is obtained, the taxation is most certainly legal.

Let us now allow ourselves a few moments to examine the late acts of the British parliament for taxing America. Let us with candor, judge, whether they are constitutionally binding upon us : if they are, in the name of justice let us submit to them, without one murmuring word.

First, I would ask, whether the members of the British House of Commons are the democracy of this province ? If they are, they are either the people of this province, or are elected by the people of this province, to represent them, and have, therefore, a constitutional right to originate a bill for taxing them : it is most certain they are neither, and, therefore, nothing done by them can be said to be done by the democratic branch of our constitution. I would next ask, whether the lords, who compose the aristocratic branch of the legislature, are peers of America ? I never heard it was, (even in those extraordinary times,) so much as pretended ; and if they are not, certainly no act of theirs can be said to be the act of the aristocratic branch of our constitution. The power of the monarchic branch, we, with pleasure, acknowledge resides in the king, who may act either in person or by his representative ; and I freely confess, that I can see no reason why a proclamation for raising taxes in America, issued by the king's sole authority, would not be equally consistent with our own constitution, and, therefore, equally binding upon us, with the late acts of the British parliament for taxing us ; for it is plain, that if there is any validity in those acts, it must arise altogether from

the monarchical branch of the legislature. And I further think, that it would be at least as equitable; for I do not conceive it to be of the least importance to us by whom our property is taken away, so long as it is taken without our consent; and I am very much at a loss to know, by what figure of rhetoric, the inhabitants of this province can be called free subjects, when they are obliged to obey, implicitly, such laws as are made for them by men three thousand miles off, whom they know not, and whom they never empowered to act for them; or how they can be said to have property, when a body of men, over whom they have not the least control, and who are not in any way accountable to them, shall oblige them to deliver up any part, or the whole of their substance, without even asking their consent. And yet, whoever pretends, that the late acts of the British parliament, for taxing America, ought to be deemed binding upon us, must admit at once, that we are absolute slaves, and have no property of our own; or else, that we may be freemen, and, at the same time, under a necessity of obeying the arbitrary commands of those over whom we have no control or influence, and that we may have property of our own, which is entirely at the disposal of another. Such gross absurdities, I believe, will not be relished in this enlightened age: and it can be no matter of wonder, that the people quickly perceived, and seriously complained of the inroads which these acts must unavoidably make upon their liberty, and of the hazard to which their whole property is by them exposed. For, if they may be taxed without their consent, even in the smallest trifle, they may also, without their consent, be deprived of every thing they possess, although never so valuable, never so dear. Certainly it never entered the hearts of our ancestors, that, after so many dangers in this then desolate wilderness, their hard-earned property should be at the disposal of the British parliament. And as it was soon found, that this taxation could not be supported by reason and argument, it seemed necessary, that one act of oppres-

sion should be enforced by another, and, therefore, contrary to our just rights as possessing, or at least having a just title to possess, all the liberties and immunities of British subjects, a standing army was established among us in time of peace; and evidently for the purpose of effecting that, which it was one principal design of the founders of the constitution to prevent, (when they declared a standing army, in time of peace, to be against law,) namely for the enforcement of obedience to acts, which upon fair examination, appeared to be unjust and unconstitutional.

The ruinous consequences of standing armies to free communities, may be seen in the histories of Syracuse, Rome, and many other once flourishing states; some of which have now scarce a name! Their baneful influence is most suddenly felt, when they are placed in populous cities; for, by a corruption of morals, the public happiness is immediately affected; and that this is one of the effects of quartering troops in a populous city, is a truth to which many a mourning parent, many a lost, despairing child in this metropolis, must bear a very melancholy testimony. Soldiers are also taught to consider arms as the only arbiters by which every dispute is to be decided between contending states; they are instructed implicitly to obey their commanders, without inquiring into the justice of the cause they are engaged to support; hence it is, that they are ever to be dreaded as the ready engines of tyranny and oppression. And it is too observable, that they are prone to introduce the same mode of decision in the disputes of individuals; and from thence have often arisen great animosities between them and the inhabitants, who, whilst in a naked, defenceless state, are frequently insulted and abused by an armed soldiery. And this will be more especially the case, when the troops are informed that the intention of their being stationed in any city, is to overawe the inhabitants. That this was the avowed design of stationing an armed force in this town, is sufficiently known; and we, my fellow-citizens, have seen,

we have felt the tragical effects!—the fatal fifth of March, 1770, can never be forgotten. The horrors of that dreadful night, are but too deeply impressed on our hearts. Language is too feeble to paint the emotion of our souls, when our streets were stained with the blood of our brethren; when our ears were wounded by the groans of the dying, and our eyes were tormented with the sight of the mangled bodies of the dead; when our alarmed imagination presented to our views our houses wrapped in flames, our children subjected to the barbarous caprice of the raging soldiery, our beauteous virgins exposed to all the insolence of unbridled passion, our virtuous wives, endeared to us by every tender tie, falling a sacrifice to worse than brutal violence, and perhaps, like the famed Lucretia, distracted with anguish and despair, ending their wretched lives by their own fair hands. When we beheld the authors of our distress parading in our streets, or drawn up in a regular *battalia*, as though in a hostile city, our hearts beat to arms; we snatched our weapons, almost resolved by one decisive stroke, to avenge the death of our slaughtered brethren, and to secure from future danger, all that we held most dear. But propitious heaven forbade the bloody carnage, and saved the threatened victims of our too keen resentment—not by their discipline, not by their regular array; no, it was royal George's livery that proved their shield—it was that which turned the pointed engines of destruction from their breasts. The thoughts of vengeance were soon buried in our inbred affection to Great Britain, and calm reason dictated a method of removing the troops more mild than an immediate recourse to the sword. With united efforts you urged the immediate departure of the troops from the town; you urged it, with a resolution which ensured success; you obtained your wishes, and the removal of the troops was effected, without one drop of their blood being shed by the inhabitants.

The immediate actors in the tragedy of that night, were surrendered to justice. It is not mine to say how far they

were guilty. They have been tried by the country and acquitted of murder! and they are not to be again arraigned at an earthly bar. But surely the men who have promiscuously scattered death amidst the innocent inhabitants of a populous city, ought to see well to it, that they be prepared to stand at the bar of an omniscient judge! and all who contrived or encouraged the stationing troops in this place, have reasons of eternal importance, to reflect with deep contrition, on their base designs, and humbly repent of their impious machinations.

The infatuation which hath seemed, for a number of years, to prevail in the British councils, with regard to us, is truly astonishing! What can be proposed by the repeated attacks made upon our freedom, I really cannot surmise: even leaving justice and humanity out of question. I do not know of one single advantage, which can arise to the British nation from our being enslaved. I know not of any gains, which can be wrung from us by oppression, which they may not obtain from us by our own consent, in the smooth channel of commerce. We wish the wealth and prosperity of Britain; we contribute largely to both. Doth what we contribute lose all its value, because it is done voluntarily? The amazing increase of riches to Britain, the great rise of the value of her lands, the flourishing state of her navy, are striking proofs of the advantages derived to her from her commerce with the colonies; and it is our earnest desire that she may still continue to enjoy the same emoluments, until her streets are paved with American gold; only, let us have the pleasure of calling it our own, whilst it is in our own hands. But this, it seems, is too great a favor; we are to be governed by the absolute command of others; our property is to be taken away without our consent; if we complain, our complaints are treated with contempt; if we assert our rights, that assertion is deemed insolence; if we humbly offer to submit the matter to the impartial decision of reason, the sword is judged the most proper argument to

silence our murmurs ! But this cannot long be the case : surely the British nation will not suffer the reputation of their justice and their honor, to be thus sported away by a capricious ministry. No, they will in a short time open their eyes to their true interest ; they nourish in their own breasts, a noble love of liberty ; they hold her dear, and they know that all, who have once possessed her charms, had rather die than suffer her to be torn from their embraces. They are also sensible that Britain is so deeply interested in the prosperity of the colonies, that she must eventually feel every wound given to their freedom ; they cannot be ignorant that more dependence may be placed on the affections of a brother, than on the forced service of a slave : they must approve your efforts for the preservation of your rights ; from a sympathy of soul they must pray for your success ; and I doubt not but they will, ere long, exert themselves effectually, to redress your grievances. Even in the dissolute reign of king Charles II. when the house of commons impeached the earl of Clarendon, of high treason, the first article on which they founded their accusation was, that " he had designed a standing army to be raised, and to govern the kingdom thereby." And the eighth article was, that " he had introduced an arbitrary government into his majesty's plantation." A terrifying example to those who are now forging chains for this country.

You have, my friends and countrymen, frustrated the designs of your enemies, by your unanimity and fortitude : it was your union and determined spirit which expelled those troops, who polluted your streets with innocent blood. You have appointed this anniversary as a standard memorial of the bloody consequences of placing an armed force in a populous city, and of your deliverance from the dangers which then seemed to hang over your heads ; and I am confident that you will never betray the least want of spirit when called upon to guard your freedom. None but they, who set a just value upon the blessings of liberty, are worthy to en-

joy her—your illustrious fathers were her zealous votaries—when the blasting frowns of tyranny drove her from public view, they clasped her in their arms; they cherished her in their generous bosoms; they brought her safe over the rough ocean, and fixed her seat in this then dreary wilderness; they nursed her infant age with the most tender care; for her sake, they patiently bore the severest hardships; for her support, they underwent the most rugged toils; in her defence, they boldly encountered the most alarming dangers; neither the ravenous beasts that ranged the woods for prey, nor the more furious savages of the wilderness, could damp their ardor! Whilst with one hand they broke the stubborn globe, with the other they grasped their weapons, ever ready to protect her from danger. No sacrifice, not even their own blood, was esteemed too rich a libation for her altar! God prospered their valor; they preserved her brilliancy unsullied; they enjoyed her whilst they lived, and dying, bequeathed the dear inheritance to your care. And as they left you this glorious legacy, they have undoubtedly transmitted to you some portion of their noble spirit, to inspire you with virtue to merit her, and courage to preserve her. You surely cannot with such examples before your eyes, as every page of the history of this country affords, suffer your liberties to be ravished from you by lawless force, or cajoled away by flattery and fraud.

The voice of your father's blood cries to-you from the ground, my sons scorn to be slaves! In vain we met the frowns of tyrants—in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty—in vain we toiled—in vain we fought—we bled in vain, if you our offspring, want valor to impel the assaults of her invaders! Stain not the glory of your worthy ancestors, but like them, resolve never to part with your birth-right; be wise in your deliberations, and determined in your exertions for the preservation of your liberties. Follow not the dictates of passion, but enlist yourselves under

the sacred banner of reason; use every method in your power to secure your rights; at least prevent the curses of posterity from being heaped upon your memories.

If you, with united zeal and fortitude, oppose the torrent of oppression; if you feel the true fire of patriotism burning in your breasts: if you, from your souls, despise the most gaudy dress that slavery can wear; if you really prefer the lonely cottage, (whilst blest with liberty,) to gilded palaces, surrounded with the ensigns of slavery, you may have the fullest assurance that tyranny, with her whole accursed train, will hide their hideous heads in confusion, shame and despair. If you perform your part, you must have the strongest confidence, that the same Almighty Being who protected your pious and venerable forefathers, who enabled them to turn a barren wilderness into a fruitful field, who so often made bare his arm for their salvation, will still be mindful of you their offspring.

May this Almighty Being, graciously preside in all our councils. May he direct us to such measures as he himself shall approve, and be pleased to bless. May we ever be a people favored of God. May our land be a land of liberty, the seat of virtue, the asylum of the oppressed, a name and a praise in the whole earth, until the last shock of time shall bury the empires of the world in one common undistinguished ruin!

## **EXTRACT FROM AN ORATION,**

**DELIVERED AT BOSTON, MARCH 5, 1774, THE ANNIVERSARY OF THE "BOSTON MASSACRE."**

**BY JOHN HANCOCK,**



**PATRIOTISM** is ever united with humanity and compassion. This noble affection, which impels us to sacrifice every thing dear, even life itself, to our country, involves in it a common sympathy and tenderness for every citizen, and must ever have a particular feeling for one who suffers in a public cause. Thoroughly persuaded of this, I need not add a word to engage your compassion and bounty towards a fellow-citizen, who, with long protracted anguish, falls a victim to the relentless rage of our common enemies.

Ye dark designing knaves, ye murderers, parricides! how dare you tread upon the earth, which has drank in the blood of slaughtered innocents, shed by your wicked hands? How dare you breathe that air which wafted to the ear of heaven the groans of those who fell a sacrifice to your accursed ambition? But if the laboring earth doth not expand her jaws; if the air you breathe is not commissioned to be the minister of death; yet, hear it and tremble! The eye of heaven penetrates the darkest chambers of the soul, traces the leading clue through all the labyrinths which your industrious folly has devised; and you, however you may have screened yourselves from human eyes, must be arraigned, must lift your hands, red with the blood of those whose death you have procured, at the tremendous bar of God!

But I gladly quit the gloomy theme of death, and leave you to improve the thought of that important day, when our

naked souls must stand before that being, from whom nothing can be hid. I would not dwell too long upon the horrid effects which have already followed from quartering regular troops in this town. Let our misfortunes teach posterity to guard against such evils for the future. Standing armies are sometimes, (I would by no means say generally, much less universally,) composed of persons who have rendered themselves unfit to live in civil society ; who have no other motives of conduct than those which a desire of the present gratification of their passions suggests ; who have no property in any country ; men who have given up their own liberties, and envy those who enjoy liberty ; who are equally indifferent to the glory of a George or a Louis ; who, for the addition of one penny a day to their wages, would desert from the christian cross, and fight under the crescent of the Turkish sultan. From such men as these, what has not a state to fear ? With such as these, usurping Cæsar passed the Rubicon ; with such as these, he humbled mighty Rome, and forced the mistress of the world to own a master in a traitor. These are the men whom sceptered robbers now employ to frustrate the designs of God, and render vain the bounties which his gracious hand pours indiscriminately upon his creatures. By these, the miserable slaves in Turkey, Persia, and many other extensive countries, are rendered truly wretched, though their air is salubrious, and their soil luxuriously fertile. By these, France and Spain, though blessed by nature with all that administers to the convenience of life, have been reduced to that contemptible state in which they now appear ; and by these, Britain——

——but if I was possessed of the gift of prophecy, I dare not, except by divine command, unfold the leaves on which the destiny of that once powerful kingdom is inscribed.

But since standing armies are so hurtful to a state, perhaps my countrymen may demand some substitute, some other means of rendering us secure against the incursions of a foreign enemy. But can you be one moment at a loss ?

Will not a well disciplined militia afford you ample security against foreign foes? We want not courage; it is discipline alone in which we are exceeded by the most formidable troops that ever trod the earth. Surely our hearts flutter no more at the sound of war, than did those of the immortal band of Persia, the Macedonian phalanx, the invincible Roman legions, the Turkish janissaries, the *gens d'armes* of France, or the well known grenadiers of Britain. A well disciplined militia is a safe and honorable guard to a community like this, whose inhabitants are by nature brave, and are laudably tenacious of that freedom in which they were born. From a well regulated militia, we have nothing to fear; their interest is the same with that of the state. When a country is invaded, the militia are ready to appear in its defence; they march into the field with that fortitude which a consciousness of the justice of their cause inspires; they do not jeopard their lives for a master who considers them only as the instruments of his ambition, and whom they regard only as the daily dispensers of the scanty pittance of bread and water. No, they fight for their houses, their lands, for their wives, their children; for all who claim the tenderest names, and are held dearest in their hearts; they fight *pro aris et focis*, for their liberty, and for themselves, and for their God. And let it not offend, if I say, that no militia ever appeared in more flourishing condition, than that of this province now doth; and pardon me if I say, of this town in particular. I mean not to boast; I would not excite envy but manly emulation. We have all one common cause; let it, therefore, be our only contest who shall most contribute to the security of the liberties of America. And may the same kind Providence which has watched over this country from her infant state, still enable us to defeat our enemies. I cannot here forbear noticing the signal manner in which the designs of those, who wish not well to us, have been discovered. The dark deeds of a treacherous cabal, have been brought to public view. You

now know the serpents who, whilst cherished in your bosoms, were darting their envenomed stings into the vitals of the constitution. But the representatives of the people have fixed a mark on these ungrateful monsters, which, though it may not make them so secure as Cain of old, yet renders them at least as infamous. Indeed, it would be affrontive to the tutelar deity of this country, even to despair of saving it from all the snares which human policy can lay.

True it is, that the British ministry have annexed a salary to the office of the governor of this province, to be paid out of a revenue, raised in America, without our consent. They have attempted to render our courts of justice the instruments of extending the authority of acts of the British parliament over this colony, by making the judges dependent on the British administration for their support. But this people will never be enslaved with their eyes open. The moment they knew that the governor was not such a governor as the charter of the province points out, he lost his power of hurting them. They were alarmed; they suspected him, have guarded against him, and he has found that a wise and a brave people, when they know their danger, are fruitful in expedients to escape it.

The courts of judicature, also, so far lost their dignity, by being supposed to be under an undue influence, that our representatives thought it absolutely necessary to resolve that they were bound to declare, that they would not receive any other salary besides that which the general court should grant them; and if they did not make this declaration, that it would be the duty of the house to impeach them.

Great expectations were also formed from the artful scheme of allowing the East India Company to export tea to America, upon their own account. This certainly, had it succeeded, would have effected the purpose of the contrivers, and gratified the most sanguine wishes of our adversaries. We soon should have found our trade in the hands

of foreigners, and taxes imposed on every thing which we consumed; nor would it have been strange, if, in a few years, a company in London should have purchased an exclusive right of trading to America. But their plot was soon discovered. The people soon were aware of the poison which, with so much craft and subtilty, had been concealed. Loss and disgrace ensued: and, perhaps this long concerted master-piece of policy, may i-sue in the total disuse of tea in this country, which will eventually be the saving of the lives and the estates of thousands. Yet while we rejoice that the adversary has not hitherto prevailed against us, let us by no means put off the harness. Restless malice, and disappointed ambition; will still suggest new measures to our inveterate enemies. Therefore, let us also be ready to take the field whenever danger calls; let us be united and strengthen the hands of each other by promoting a general union among us. Much has been done by the committees of correspondence for this and the other towns of this province, towards uniting the inhabitants; let them still go on and prosper. Much has been done by the committees of correspondence, for the houses of assembly, in this and our sister colonies, for uniting the inhabitants of the whole continent, for the security of their common interest. May success ever attend their generous endeavors. But permit me here to suggest a general congress of deputies, from the several houses of assembly, on the continent, as the most effectual method of establishing such an union, as the present posture of our affairs require. At such a congress, a firm foundation may be laid for the security of our rights and liberties; a system may be formed for our common safety, by a strict adherence to which, we shall be able to frustrate any attempts to overthrow our constitution; restore peace and harmony to America, and secure honor and wealth to Great Britain, even against the inclinations of her ministers, whose duty it is to study her welfare; and we shall also free ourselves from those unmannerly pillagers who impudently tell

us, that they are licensed by an act of the British parliament to thrust their dirty hands into the pockets of every American. But, I trust, the happy time will come, when, with the besom of destruction, those noxious vermin will be swept forever from the streets of Boston.

Surely you never will tamely suffer this country to be a den of thieves. Remember, my friends, from whom you sprang. Let not a meanness of spirit, unknown to those whom you boast of as your fathers, excite a thought to the dishonor of your mothers. I conjure you, by all that is dear, by all that is honorable, by all that is sacred, not only that ye pray, but that ye act; that, if necessary, ye fight, and even die, for the prosperity of our Jerusalem. Break in sunder, with noble disdain, the bonds with which the Philistines have bound you. Suffer not yourselves to be betrayed, by the soft arts of luxury and effeminacy, into the pit digged for your destruction. Despise the glare of wealth. That people, who pay a greater respect to a wealthy villain, than to an honest, upright man in poverty, almost deserve to be enslaved; they plainly show, that wealth, however it may be acquired, is, in their esteem, to be preferred to virtue.

But I thank God, that America abounds in men who are superior to all temptation, whom nothing can divert from a steady pursuit of the interest of their country; who are at once its ornament and safeguard. And sure I am, I should not incur your displeasure, if I paid a respect, so justly due to their much honored characters, in this place. But when I name an Adams, such a numerous host of fellow-patriots rush upon my mind, that I fear it would take up too much of your time, should I attempt to call over the illustrious roll. But your grateful hearts will point you to the men; and their revered names, in all succeeding times, shall grace the annals of America. From them, let us, my friends, take example; from them, let us catch the divine enthusiasm; and feel, each for himself, the godlike pleasure of diffusing hap-

piness on all around us; of delivering the oppressed from the iron grasp of tyranny; of changing the hoarse complaints and bitter moans of wretched slaves into those cheerful songs, which freedom and contentment must inspire. There is a heartfelt satisfaction in reflecting on our exertions for the public weal, which all the sufferings an enraged tyrant can inflict, will never take away; which the ingratitude and reproaches of those whom we have saved from ruin, cannot rob us of. The virtuous asserter of the rights of mankind merits a reward, which even a want of success in his endeavors to save his country, the heaviest misfortune which can befall a genuine patriot, cannot entirely prevent him from receiving.

I have the most animating confidence, that the present noble struggle for liberty; will terminate gloriously for America. And let us play the man for our God, and for the cities of our God; while we are using the means in our power, let us humbly commit our righteous cause to the great Lord of the universe, who loveth righteousness and hateth iniquity. And having secured the approbation of our hearts, by a faithful and unwearied discharge of our duty to our country, let us joyfully leave our concerns in the hands of Him who raiseth up and putteth down the empires and kingdoms of the world as He pleases; and with cheerful submission to His sovereign will, devoutly say, "Although the fig-trees shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet we will rejoice in the Lord, we will joy in the God of our salvation."

## **EXTRACT FROM A SPEECH,**

**DELIVERED IN THE CONVENTION FOR THE PROVINCE  
OF PENNSYLVANIA.**

**BY JAMES WILSON.**



**MR. CHAIRMAN,**

WHENCE, sir, proceeds all the invidious and ill-grounded clamor against the colonists of America? Why are they stigmatized in Britain, as licentious and ungovernable? Why is their virtuous opposition to the illegal attempts of their governors, represented under the falsest colors, and placed in the most ungracious point of view? This opposition, when exhibited in its true light, and when viewed, with unjaudiced eyes, from a proper situation, and at a proper distance, stands confessed the lovely offspring of freedom. It breathes the spirit of its parent. Of this ethereal spirit, the whole conduct, and particularly the late conduct of the colonists, has shown them eminently possessed. It has animated and regulated every part of their proceedings. It has been recognized to be genuine, by all those symptoms and effects, by which it has been distinguished in other ages and other countries. It has been calm and regular: it has not acted without occasion: it has not acted disproportionably to the occasion. As the attempts, open or secret, to undermine or to destroy it, have been repeated or enforced; in a just degree, its vigilance and its vigor have been exerted to defeat or to disappoint them. As its exertions have been sufficient for those purposes hitherto, let us hence draw a joyful prognostic, that they will continue sufficient for those purposes hereafter. It is not yet exhausted;

it will still operate irresistibly whenever a necessary occasion shall call forth its strength.

Permit me, sir, by appealing, in a few instances, to the spirit and conduct of the colonists, to evince, that what I have said of them is just. Did they disclose any uneasiness at the proceedings and claims of the British parliament, before those claims and proceedings afforded a reasonable cause for it? Did they even disclose any uneasiness, when a reasonable cause for it was first given? Our rights were invaded by their regulations of our internal policy. We submitted to them: we were unwilling to oppose them. The spirit of liberty was slow to act. When those invasions were renewed; when the efficacy and malignancy of them were attempted to be redoubled by the stamp act; when chains were formed for us; and preparations were made for rivetting them on our limbs, what measures did we pursue? The spirit of liberty found it necessary now to act: but she acted with the calmness and decent dignity suited to her character. Were we rash or seditious? Did we discover want of loyalty to our sovereign? Did we betray want of affection to our brethren in Britain? Let our dutiful and reverential petitions to the throne—let our respectful, though firm, remonstrances to the parliament—let our warm and affectionate addresses to our brethren, and (we will still call them,) our friends in Great Britain—let all those, transmitted from every part of the continent, testify the truth. By their testimony let our conduct be tried.

As our proceedings, during the existence and operation of the stamp act, prove fully and incontestably the painful sensations that tortured our breasts from the prospect of disunion with Britain; the peals of joy, which burst forth universally, upon the repeal of that odious statute, loudly proclaim the heartfelt delight produced in us by a reconciliation with her. Unsuspicious, because undesigning, we buried our complaints and the causes of them, in oblivion, and returned, with eagerness, to our former unreserved confidence. Our

connexion with our parent country, and the reciprocal blessings resulting from it to her and to us, were the favorite and pleasing topics of our public discourses and our private conversations. Lulled into delightful security, we dreamed of nothing but increasing fondness and friendship, cemented and strengthened by a kind and perpetual communication of good offices. Soon, however, too soon, were we awakened from the soothing dreams ! Our enemies renewed their designs against us, not with less malice, but with more art.— Under the plausible pretence of regulating our trade, and, at the same time, of making provision for the administration of justice and the support of government, in some of the colonies, they pursued their scheme of depriving us of our property without our consent. As the attempts to distress us, and to degrade us to a rank inferior to that of freemen, appeared now to be reduced into a regular system, it became proper, on our part, to form a regular system for counteracting them. We ceased to import goods from Great Britain. Was this measure dictated by selfishness or by licentiousness ? Did it not injure ourselves, while it injured the British merchants and manufacturers ? Was it inconsistent with the peaceful demeanor of subjects to abstain from making purchases, when our freedom and our safety rendered it necessary for us to abstain from them ? A regard for our freedom and our safety was our only motive ; for no sooner had the parliament, by repealing part of the revenue laws, inspired us with the flattering hopes, that they had departed from their intentions of oppressing and of taxing us, than we forsook our plan for defeating those intentions, and began to import as formerly. Far from being peevish or captious, we took no public notice even of their declaratory law of dominion over us : our candor led us to consider it as a decent expedient of retreating from the actual exercise of that dominion.

But, alas ! the root of bitterness still remained. The duty on tea was reserved to furnish occasion to the ministry

for a new effort to enslave and to ruin us ; and the East India Company were chosen, and consented to be the detested instruments of ministerial despotism and cruelty. A cargo of their tea arrived at Boston. By a low artifice of the governor, and by the wicked activity of the tools of government, it was rendered impossible to store it up, or to send it back, as was done at other places. A number of persons, unknown, destroyed it.

Let us here make a concession to our enemies : let us suppose, that the transaction deserves all the dark and hideous colors, in which they have painted it : let us even suppose, (for our cause admits of an excess of candor,) that all their exaggerated accounts of it were confined strictly to the truth : what will follow ? Will it follow, that every British colony in America, or even the colony of Massachusetts Bay, or even the town of Boston, in that colony, merits the imputation of being factious and seditious ? Let the frequent mobs and riots, that have happened in Great Britain, upon much more trivial occasions, shame our calumniators into silence. Will it follow, because the rules of order and regular government were, in that instance, violated by the offenders, that, for this reason, the principles of the constitution, and the maxims of justice, must be violated by their punishment ? Will it follow, because those who were guilty could not be known, that, therefore, those, who were known not to be guilty, must suffer ? Will it follow, that even the guilty should be condemned without being heard—that they should be condemned upon partial testimony, upon the representations of their avowed and embittered enemies ? Why were they not tried in courts of justice, known to their constitution, and by juries of their neighborhood ? Their courts and their juries were not, in the case of captain Preston, transported beyond the bounds of justice by their resentment : why, then, should it be presumed, that, in the case of those offenders, they would be prevented from doing justice by their affection ? But the colonists, it seems, must be

stript of their judicial, as well as of their legislative powers. They must be bound by a legislature, they must be tried by a jurisdiction, not their own. Their constitutions must be changed : their liberties must be abridged : and those, who shall be most infamously active in changing their constitutions and abridging their liberties, must, by an express provision, be exempted from punishment.

I do not exaggerate the matter, sir, when I extend these observations to all the colonists. The parliament meant to extend the effects of their proceedings to all the colonists. The plan, on which their proceedings are formed, extends to them all. From an incident of no very uncommon or atrocious nature, which happened in one colony, in one town in that colony, and in which only a few of the inhabitants of that town took a part, an occasion has been taken by those, who probably intended it, and who certainly prepared the way for it, to impose upon that colony, and to lay a foundation and a precedent for imposing upon all the rest, a system of statutes, arbitrary, unconstitutional, oppressive, in every view, and in every degree subversive of the rights, and inconsistent with even the name of freemen.

Were the colonists so blind as not to discern the consequences of these measures ? Were they so supinely inactive, as to take no steps for guarding against them ? They were not. They ought not to have been so. We saw a breach made in those barriers, which our ancestors, British and American, with so much care, with so much danger, with so much treasure, and with so much blood, had erected, cemented and established for the security of their liberties, and—with filial piety let us mention it—of ours. We saw the attack actually begun upon one part : ought we to have folded our hands in indolence, to have lulled our eyes in slumbers, till the attack was carried on, so as to become irresistible, in every part. Sir, I presume to think not. We were roused ; we were alarmed, as we had reason to be. But still our measures have been such as the spirit of liberty

and of loyalty directed ; not such as a spirit of sedition or of disaffection would pursue. Our councils have been conducted without rashness and faction ; our resolutions have been taken without phrensy or fury.

That the sentiments of every individual concerning that important object, his liberty, might be known and regarded, meetings have been held, and deliberations carried on in every particular district. That the sentiments of all those individuals might gradually and regularly be collected into a single point, and the conduct of each inspired and directed by the result of the whole united ; county committees, provincial conventions, a continental congress have been appointed, have met and resolved. By this means, a chain—more inestimable, and, while the necessity for it continues, we hope, more indissoluble than one of gold—a chain of freedom has been formed, of which every individual in these colonies, who is willing to preserve the greatest of human blessings, his liberty, has the pleasure of beholding himself a link.

Are these measures, sir, the brats of disloyalty, of disaffection ? There are miscreants among us, wasps that suck poison from the most salubrious flowers, who tell us they are. They tell us that all those assemblies are unlawful, and unauthorized by our constitutions ; and that all their deliberations and resolutions are so many transgressions of the duty of subjects. The utmost malice brooding over the utmost baseness, and nothing but such a hated commixture, must have hatched this calumny. Do not these men know—would they have others not to know—that it was impossible for the inhabitants of the same province, and for the legislatures of the different provinces, to communicate their sentiments to one another in the modes appointed for such purposes, by their different constitutions ? Do not they know—would they have others not to know—that all this was rendered impossible by those very persons, who now, or whose minions now, urge this objection against us ? Do not

they know—would they have others not to know—that the different assemblies, who could be dissolved by the governors, were, in consequence of ministerial mandates, dissolved by them, whenever they attempted to turn their attention to the greatest objects, which, as guardians of the liberty of their constituents, could be presented to their view? The arch enemy of the human race torments them only for those actions, to which he has tempted, but to which he has not necessarily obliged them. Those men refine even upon infernal malice: they accuse, they threaten us, (superlative impudence!) for taking those very steps, which we were laid under the disagreeable necessity of taking by themselves, or by those in whose hateful service they are enlisted. But let them know, that our counsels, our deliberations, our resolutions, if not authorized by the forms, because that was rendered impossible by our enemies, are nevertheless authorized by that which weighs much more in the scale of reason—by the spirit of our constitutions. Was the convention of the barons at Runnymede, where the tyranny of John was checked, and *magna charta* was signed, authorized by the forms of the constitution? Was the convention parliament, that recalled Charles the Second, and restored the monarchy, authorized by the forms of the constitution? Was the convention of lords and commons, that placed King William on the throne, and secured the monarchy and liberty likewise, authorized by the forms of the constitution? I cannot conceal my emotions of pleasure, when I observe, that the objections of our adversaries cannot be urged against us, but in common with those venerable assemblies, whose proceedings formed such an accession to British liberty and British renown.

The resolutions entered into, and the recommendations given, by the continental congress, have stamped, in the plainest characters, the genuine and enlightened spirit of liberty, upon the conduct observed, and the measures pursued, in consequence of them. As the invasions of our

rights have become more and more formidable, our opposition to them has increased in firmness and vigor, in a just, and in no more than a just, proportion. We will not import goods from Great Britain or Ireland: in a little time we will suspend our exportations to them: and, if the same illiberal and destructive system of policy be still carried on against us, in a little time more we will not consume their manufactures. In that colony, where the attacks have been most open, immediate and direct, some further steps have been taken, and those steps have met with the deserved approbation of the other provinces.

Is this scheme of conduct allied to rebellion? Can any symptoms of disloyalty to his majesty, of disinclination to his illustrious family, or of disregard to his authority, be traced in it? Those, who would blend, and whose crimes have made it necessary to blend, the tyrannic acts of administration with the lawful measures of government, and to veil every flagitious procedure of the ministry, under the venerable mantle of majesty, pretend to discover, and employ their emissaries to publish the pretended discovery of such symptoms. We are not, however, to be imposed upon by such shallow artifices. We know that we have not violated the laws or the constitution; and that, therefore, we are safe as long as the laws retain their force and the constitution its vigor; and that, whatever our demeanor be, we cannot be safe much longer.

**AN ADDRESS,**  
**TO THE LEGISLATURE OF THE STATE OF NEW JERSEY.**  
**BY WILLIAM LIVINGSTON.**



**GENTLEMEN,**

HAVING, already, laid before the assembly, by messages, the several matters that have occurred to me, as more particularly demanding their attention, during the present session, it may seem less necessary to address you in the more ceremonious form of a speech. But, conceiving it my duty to the state, to deliver my sentiments on the present situation of affairs, and the eventful contest between Great Britain and America, which could not, with any propriety, be conveyed in occasional messages, you will excuse my giving you the trouble of attending for that purpose.

After deploring with you the desolation spread through this state, by an unrelenting enemy who have, indeed, marked their progress with a devastation unknown to civilized nations, and evincive of the most implacable vengeance, I heartily congratulate you upon that subsequent series of success, wherewith it hath pleased the Almighty to crown the American arms; and particularly on the important enterprize against the enemy at Trenton, and the signal victory obtained over them at Princeton, by the gallant troops under the command of his excellency general Washington. Considering the contemptible figure they make at present, and the disgust they have given to many of their own confederates amongst us, by their more than Gothic ravages, (for thus doth the great Despoiler of events often deduce

good out of evil,) their irruption into our dominion will probably redound to the public benefit. It has certainly enabled us the more effectually to distinguish our friends from our enemies. It has winnowed the chaff from the grain. It has discriminated the temporizing politician, who, at the first appearance of danger, was determined to secure his idol, property, at the hazard of the general weal, from the persevering patriot, who, having embarked his all in the common cause, chooses rather to risk, rather to lose that all, for the preservation of the more estimable treasure, liberty, than to possess it, (enjoy it he certainly could not,) upon the ignominious terms of tamely resigning his country and posterity to perpetual servitude. It has, in a word, opened the eyes of those who were made to believe, that their impious merit, in abetting our persecutors, would exempt them from being involved in the general calamity. But as the rapacity of the enemy was boundless, their havoc was indiscriminate, and their barbarity unparalleled. They have plundered friends and foes. Effects, capable of division, they have divided. Such as were not, they have destroyed. They have warred upon decrepit age; warred upon defenceless youth. They have committed hostilities against the professors of literature, and the ministers of religion; against public records, and private monuments, and books of improvement, and papers of curiosity, and against the arts and sciences. They have butchered the wounded, asking for quarter; mangled the dying, weltering in their blood; refused to the dead the rights of sepulture; suffered prisoners to perish for want of sustenance; violated the chastity of women; disfigured private dwellings of taste and elegance; and, in the rage of impiety and barbarism, profaned and prostrated edifices dedicated to Almighty God.

And yet there are amongst us, who, either from ambitious or lucrative motives, or intimidated by the terror of their arms, or from a partial fondness for the British constitution, or deluded by insidious propositions, are secretly abetting,

or openly aiding their machinations to deprive us of that liberty, without which man is a beast, and government a curse.

Besides the inexpressible baseness of wishing to rise on the ruins of our country, or to acquire riches at the expense of the liberties and fortunes of millions of our fellow-citizens, how soon would these delusive dreams, upon the conquest of America, end in disappointment? For where is the fund to recompense those retainers to the British army? Was every estate in America to be confiscated, and converted into cash, the product would not satiate the avidity of their national dependants, nor furnish an adequate repast for the keen appetites of their own ministerial beneficiaries. Instead of gratuities and promotion, these unhappy accomplices in their tyranny, would meet with supercilious looks and cold disdain; and, after tedious attendance, be finally told by their haughty masters, that they, indeed, approved the treason, but despised the traitor. Insulted, in fine, by their pretended protectors, but real betrayers, and goaded with the stings of their own consciences, they would remain the frightful monuments of contempt and divine indignation, and linger out the rest of their days in self-condemnation and remorse; and, in weeping over the ruins of their country, which themselves had been instrumental in reducing to desolation and bondage.

Others there are, who, terrified by the power of Britain, have persuaded themselves, that she is not only formidable, but irresistible. That her power is great, is beyond question; that it is not to be despised, is the dictate of common prudence. But, then, we ought also to consider her as weak in council, and ingulfed in debt; reduced in her trade; reduced in her revenue; immersed in pleasure; enervated with luxury; and, in dissipation and venality, surpassing all Europe. We ought to consider her as hated by a potent rival, her natural enemy, and particularly exasperated by her imperious conduct in the last war, as well as her inso-

lent manner in commencing it ; and thence inflamed with resentment, and only watching a favorable juncture for opening hostilities. We ought to consider the amazing expense and difficulty of transporting troops and provisions above three thousand miles, with the impossibility of recruiting their army at a less distance ; save only with such recreants, whose conscious guilt must, at the first approach of danger, appal the stoutest heart. Those insuperable obstacles are known and acknowledged by every virtuous and impartial man in the nation. Even the author of this horrid war, is incapable of concealing his own confusion and distress. Too great to be wholly suppressed, it frequently discovers itself in the course of his speech—a speech terrible in word, and fraught with contradiction ; breathing threatenings and betraying terror ; a motley mixture of magnanimity and consternation, of grandeur and abasement. With troops invincible, he dreads a defeat, and wants reinforcements. Victorious in America, and triumphant on the ocean, he is a humble dependant on a petty prince ; and apprehends an attack on his own metropolis ; and, with full confidence in the friendship and alliance of France, he trembles upon his throne at her secret designs and open preparations.

With all this, we ought to contrast the numerous and hardy sons of America, inured to toil, seasoned alike to heat and cold, hale, robust, patient of fatigue, and, from their ardent love of liberty, ready to face danger and death ; the immense extent of continent, which our infatuated enemies have undertaken to subjugate ; the remarkable unanimity of its inhabitants, notwithstanding the exception of a few apostates and deserters ; their unshaken resolution to maintain their freedom or perish in the attempt ; the fertility of our soil in all kinds of provisions necessary for the support of war ; our inexhaustible internal resources for military stores and naval armaments ; our comparative economy in public expenses ; and the millions we save by having repro-

bated the further exchange of our valuable staples for the worthless baubles and finery of English manufacture. Add to this, that in a cause so just and righteous on our part, we have the highest reason to expect the blessing of heaven upon our glorious conflict. For, who can doubt the interposition of the Supremely Just, in favor of a people, forced to recur to arms in defence of every thing dear and precious, against a nation deaf to our complaints, rejoicing in our misery, wantonly aggravating our oppressions, determined to divide our substance, and, by fire and sword, to compel us into submission?

Respecting the constitution of Great Britain, bating certain royal prerogatives of dangerous tendency, it has been applauded by the best judges; and displays, in its original structure, illustrious proofs of wisdom and the knowledge of human nature. But what avails the best constitution with the worst administration? For, what is their present government, and what has it been for years past, but a pensioned confederacy against reason, and virtue, and honor, and patriotism, and the rights of man? What were the leaders, but a set of political craftsmen, flagiciously conspiring to erect the babel, despotism, upon the ruins of the ancient and beautiful fabric of law; a shameless cabal, notoriously employed in deceiving the prince, corrupting the parliament, debasing the people, depressing the most virtuous, and exalting the most profligate; in short, an insatiable junto of public spoilers, lavishing the national wealth, and, by peculation and plunder, accumulating a debt already enormous? And what was the majority of their parliament, formerly the most august assembly in the world, but venal pensioners to the crown; a perfect mockery of all popular representation; and, at the absolute devotion of every minister? What were the characteristics of their administration of the provinces? The substitution of regal instructions in the room of law; the multiplication of officers to strengthen the court interest; perpetually extending the

prerogatives of the king, and retrenching the rights of the subjects; advancing to the most eminent stations men, without education, and of the most dissolute manners; employing, with the people's money, a band of emissaries to misrepresent and traduce the people; and, to crown the system of misrule, sporting our persons and estates, by filling the highest seats of justice with bankrupts, bullies and block-heads. *Force at a distance*

From such a nation, (though all this we bore, and should perhaps have borne for another century, had they not avowedly claimed the unconditional disposal of life and property,) it is evidently our duty to be detached. To remain happy or safe, in our connexion with her, became thenceforth utterly impossible. She is moreover precipitating her own fall, or the age of miracles is returned, and Britain a phenomenon in the political world, without a parallel. The proclamations to ensnare the timid and credulous, are beyond expression disingenuous and tantalizing. In a gilded pill they conceal real poison: they add insult to injury. After repeated intimations of commissioners to treat with America, we are presented, instead of the peaceful olive-branch, with the devouring sword: instead of being visited by plenipotentiaries to bring matters to an accommodation, we are invaded by an army, in their opinion, able to subdue us. And upon discovering their error, the terms propounded amount to this: "If you will submit without resistance, we are content to take your property, and spare your lives; and then (the consummation of arrogance!) we will graciously pardon you, for having hitherto defended both."

Considering, then, their bewildered councils, their blundering ministry, their want of men and money, their impaired credit and declining commerce, their lost revenues and starving islands, the corruption of their parliament, with the effeminacy of their nation, and the success of their enterprise is against all probability. Considering further, the horrid enormity of their waging war against their own

brethren, expostulating for an audience, complaining of injuries, and supplicating for redress, and waging it with a ferocity and vengeance unknown to modern ages, and contrary to all laws, human and divine ; and we can neither question the justice of our opposition, nor the assistance of heaven to crown it with victory.

Let us not, however, presumptuously rely on the interposition of providence, without exerting those efforts which it is our duty to exert, and which our bountiful Creator has enabled us to exert. Let us do our part to open the next campaign with redoubled vigor ; and until the United States have humbled the pride of Britain, and obtained an honorable peace, cheerfully furnish our proportion for continuing the war—a war, founded, on our side, in the immutable obligation of self-defence, and in support of freedom, of virtue, and every thing tending to ennoble our nature, and render a people happy ; on their part, prompted by boundless avarice, and a thirst for absolute sway, and built on a claim repugnant to every principle of reason and equity—a claim subversive to all liberty, natural, civil, moral and religious ; incompatible with human happiness, and usurping the attributes of Deity, degrading man and blaspheming God.

Let us all, therefore, of every rank and degree, remember our plighted faith and honor, to maintain the cause with our lives and fortunes. Let us inflexibly persevere in prosecuting, to a happy period, what has been so gloriously begun, and hitherto so prosperously conducted. And let those, in more distinguished stations, use all their influence and authority, to rouse the supine, to animate the irresolute, to confirm the wavering, and to draw from his lurking hole the skulking neutral, who, leaving to others the heat and burden of the day, means in the final result to reap the fruits of that victory, for which he will not contend. Let us be peculiarly assiduous in bringing to condign punishment those detestable parricides, who have been openly active against their country. And may we, in all our deliberations and

proceedings, be influenced and directed by the great Arbiter of the fate of nations, by whom empires rise and fall, and who will not always suffer the sceptre of the wicked to rest on the lot of the righteous, but in due time avenge an injured people on their unfeeling oppressor, and his bloody instruments.

**EXTRACT FROM AN ADDRESS,**  
**DELIVERED ON THE LAYING THE CORNER STONE OF**  
**THE BUNKER-HILL MONUMENT.**  
**BY DANIEL WEBSTER.**



WE know, indeed, that the record of illustrious actions is most safely deposited in the universal remembrance of mankind. We know, that if we could cause this structure to ascend, not only till it reached the skies, but till it pierced them, its broad surfaces could still contain but a part of that, which, in an age of knowledge, hath already been spread over the earth, and which history charges itself with making known to all future times. We know, that no inscription on entablatures less broad than the earth itself, can carry information of the events we commemorate, where it has not already gone; and that no structure, which shall not outlive the duration of letters and knowledge among men, can prolong the memorial. But our object is, by this edifice to show our deep sense of the value and importance of the achievements of our ancestors; and, by presenting this work of gratitude to the eye, to keep alive similar sentiments, and to foster a constant regard for the principles of the Revolution. Human beings are composed not of reason only, but of imagination also, and sentiment; and that is neither wasted nor misapplied which is appropriated to the purpose of giving right direction to sentiments, and opening proper springs of feeling in the heart. Let it not be supposed that our object is to perpetuate national hostility, or even to cherish a mere military spirit. It is higher, purer, nobler. We consecrate our work to the spirit of national

independence, and we wish that the light of peace may rest upon it forever. We rear a memorial of our conviction of that unmeasured benefit, which has been conferred on our land, and of the happy influences, which have been produced, by the same events, on the general interests of mankind. We come, as Americans, to mark a spot, which must forever be dear to us and our posterity. We wish, that whosoever, in all coming time, shall turn his eye hither, may behold that the place is not undistinguished, where the first great battle of the Revolution was fought. We wish that this structure may proclaim the magnitude and importance of that event, to every class and every age. We wish, that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the recollections which it suggests. We wish, that labor may look up here, and be proud, in the midst of its toil. We wish, that in those days of disaster, which, as they come on all nations, must be expected to come on us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national power still stand strong. We wish, that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of dependence and gratitude. We wish, finally, that the last object on the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country. Let it rise, till it meet the sun in his coming; let the earliest light of the morning gild it, and parting day linger and play on its summit. } !!!

We live in a most extraordinary age. Events so various and so important, that they might crowd and distinguish centuries, are, in our times, compressed within the compass of a single life. When has it happened that history has had so much to record, in the same term of years, as since the 17th of June, 1775? Our own Revolution, which, under

other circumstances, might itself have been expected to occasioned a war of half a century, has been achieved ; twenty-four sovereign and independent states erected ; and a general government established over them, so safe, so wise, so free, so practical, that we might well wonder its establishment should have been accomplished so soon, were it not far the greater wonder, that it should have been established at all. Two or three millions of people have been augmented to twelve ; and the great forests of the West prostrated beneath the arm of successful industry ; and the dwellers on the banks of the Ohio and the Mississippi, become the fellow-citizens and neighbors of those who cultivate the hills of New England. We have a commerce, that leaves no sea unexplored ; navies, which take no law from superior force ; revenues, adequate to all the exigencies of the government, almost without taxation ; and peace with all nations, founded on equal rights and mutual respect.

Europe, within the same period, has been agitated by a mighty revolution, which, while it has been felt in the individual condition and happiness of almost every man, has shaken to the centre her political fabric, and dashed against one another, thrones which had stood tranquil for ages. On this, our continent, our own example has been followed ; and colonies have sprung up to be nations. Unaccustomed sounds of liberty and free government have reached us from beyond the track of the sun ; and at this moment the dominion of European power, in this continent, from the place where we stand to the south pole, is annihilated forever.

In the mean time, both in Europe and America, such has been the general progress of knowledge ; such the improvements in legislation, in commerce, in the arts, in letters, and above all, in liberal ideas, and the general spirit of the age, that the whole world seems changed.

Yet, notwithstanding that this is but a faint abstract of the things which have happened since the day of the battle of Bunker-Hill, we are but fifty years removed from it ; and

we now stand here, to enjoy all the blessings of our own condition, and to look abroad on the brightened prospects of the world, while we hold still among us some of those, who were active agents in the scenes of 1775, and who are now here, from every quarter of New England, to visit, once more, and under circumstances so affecting, I had almost said so overwhelming, this renowned theatre of their courage and patriotism.

Venerable men! you have come down to us, from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now, where you stood, fifty years ago, this very hour, with your brothers, and your neighbors, shoulder to shoulder, in the strife of your country. Behold how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else, how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance! a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death;—all these you have witnessed, but you witness them no more. All is peace. The heights of yonder metropolis, its towers and roofs, which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole happy population, come out to welcome and greet you with a universal jubilee. Yonder proud ships, by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defence. All is peace; and God has granted you this sight of your country's happiness, ere you slumber in the

grave forever. He has allowed you to behold and to partake the reward of your patriotic toils ; and he has allowed us your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you !

But, alas ! you are not all here ! Time and the sword have thinned your ranks. Prescott, Putnam, Stark, Brooks, Read, Pomeroy, Bridge ! our eyes seek for you in vain amidst this broken band. You are gathered to your fathers, and live only to your country in her grateful remembrance, and your own bright example. But let us not too much grieve, that you have met the common fate of men. You lived, at least, long enough to know that your work had been nobly and successfully accomplished. You lived to see your country's independence established, and to sheathe your swords from war. On the light of liberty you saw arise the light of Peace, like

‘another morn,  
Risen on mid-noon ;’—

and the sky on which you closed your eyes, was cloudless.

But—ah !—Him ! the first great Martyr in this great cause ! Him ! the premature victim of his own self-devoting heart ! Him ! the head of our civil councils, and the destined leader of our military bands ; whom nothing brought hither, but the unquenchable fire of his own spirit ; Him ! cut off by Providence, in the hour of overwhelming anxiety and thick gloom ; falling, ere he saw the star of his country rise ; pouring out his generous blood, like water, before he knew whether it would fertilize a land of freedom or of bondage ! how shall I struggle with the emotions, that stifle the utterance of thy name !—Our poor work may perish ; but thine shall endure ! This monument may moulder away ; the solid ground it rests upon may sink down to a level with the sea ; but thy memory shall not fail ! Wheresoever among men a heart shall be found, that beats to the trans-

ports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit!

But the scene amidst which we stand does not permit us to confine our thoughts or our sympathies to those fearless spirits, who hazarded or lost their lives on this consecrated spot. We have the happiness to rejoice here in the presence of a most worthy representation of the survivors of the whole Revolutionary Army.

Veterans! you are the remnant of many a well fought field. You bring with you marks of honor from Trenton and Monmouth, from Yorktown, Camden, Bennington and Saratoga. Veterans of half a century! when in your youthful days, you put every thing at hazard in your country's cause, good as that cause was, and sanguine as youth is, still your fondest hopes did not stretch onward to an hour like this! At a period to which you could not reasonably have expected to arrive; at a moment of national prosperity, such as you could never have foreseen, you are now met, here, to enjoy the fellowship of old soldiers, and to receive the overflowings of a universal gratitude.

But your agitated countenances and your heaving breasts inform me, that even this is not an unmixed joy. I perceive that a tumult of contending feelings rushes upon you. The images of the dead, as well as the persons of the living, throng to your embraces. The scene overwhelms you, and I turn from it. May the Father of all mercies smile upon your declining years, and bless them! And when you shall here have exchanged your embraces; when you shall once more have pressed the hands which have been so often extended to give succor in adversity, or grasped in the exultation of victory; then look abroad into this lovely land, which your young valor defended, and mark the happiness with which it is filled; yea, look abroad into the whole earth, and see what a name you have contributed to give to your country, and what a praise you have added to freedom, and then rejoice in

the sympathy and gratitude, which beam upon your last days from the improved condition of mankind.

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The leading reflection, to which this occasion seems to invite us, respects the great changes which have happened in the fifty years since the battle of Bunker-Hill was fought. And it peculiarly marks the character of the present age, that, in looking at these changes, and in estimating their effect on our condition, we are obliged to consider, not what has been done in our own country only, but in others also. In these interesting times, while nations are making separate and individual advances in improvement, they make, too, a common progress; like vessels on a common tide, propelled by the gales at different rates, according to their several structure and management, but all moved forward by one mighty current beneath, strong enough to bear onward whatever does not sink beneath it.

A chief distinction of the present day is a community of opinions and knowledge amongst men in different nations, existing in a degree heretofore unknown. Knowledge has in our time, triumphed, and is triumphing, over distance, over difference of languages, over diversity of habits, over prejudice, and over bigotry. The civilized and Christian world is fast learning the great lesson, that difference of nation does not imply necessary hostility, and that all contact need not be war. The whole world is becoming a common field for intellect to act in. Energy of mind, genius, power, wheresoever it exists, may speak out in any tongue, and the world will hear it. A great chord of sentiment and feeling runs through two continents, and vibrates over both. Every breeze wafts intelligence from country to country; every wave rolls it; all give it forth, and all in turn receive it. There is a vast commerce of ideas; there are marts and exchanges for intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinion of the age. Mind is the great lever of all

things ; human thought is the process by which human ends are ultimately answered ; and the diffusion of knowledge, so astonishing in the last half century, has rendered innumerable minds, variously gifted by nature, competent to be competitors, or fellow-workers, on the theatre of intellectual operation.

From these causes, important improvements have taken place in the personal condition of individuals. Generally speaking, mankind are not only better fed, and better clothed, but they are able also to enjoy more leisure ; they possess more refinement and more self-respect. A superior tone of education, manners, and habits prevails. This remark, most true in its application to our own country, is also partly true, when applied elsewhere. It is proved by the vastly augmented consumption of those articles of manufacture and of commerce which contribute to the comforts and the decencies of life ; an augmentation which has far outrun the progress of population. And while the unexampled and almost incredible use of machinery would seem to supply the place of labor, labor still finds its occupation and its reward ; so wisely has Providence adjusted men's wants and desires to their condition and their capacity.

Any adequate survey, however, of the progress made in the last half century, in the polite and the mechanic arts, in machinery and manufactures, in commerce and agriculture, in letters and in science, would require volumes. I must abstain wholly from these subjects, and turn, for a moment, to the contemplation of what has been done on the great question of politics and government. This is the master topic of the age ; and during the whole fifty years, it has intensely occupied the thoughts of men. The nature of civil government, its ends and uses, have been canvassed and investigated ; ancient opinions attacked and defended ; new ideas recommended and resisted, by whatever power the mind of man could bring to the controversy. From the closet and the public halls the debate has been transfer-

red to the field ; and the world has been shaken by wars of unexampled magnitude, and the greatest variety of fortune. A day of peace has at length succeeded ; and now that the strife has subsided, and the smoke cleared away, we may begin to see what has actually been done, permanently changing the state and condition of human society. And without dwelling on particular circumstances, it is most apparent, that, from the beforementioned causes of augmented knowledge and improved individual condition, a real, substantial, and important change has taken place, and is taking place, greatly beneficial, on the whole, to human liberty and human happiness.

The great wheel of political revolution began to move in America. Here its rotation was guarded, regular, and safe. Transferred to the other continent, from unfortunate but natural causes, it received an irregular and violent impulse ; it whirled along with a fearful celerity ; till at length, like the chariot wheels in the races of antiquity, it took fire from the rapidity of its own motion, and blazed onward, spreading conflagration and terror around.

We learn from the result of this experiment, how fortunate was our own condition, and how admirably the character of our people was calculated for making the great example of popular governments. The possession of power did not turn the heads of the American people, for they had long been in the habit of exercising a great portion of self-control. Although the paramount authority of the parent state existed over them, yet a large field of legislation had always been open to our colonial assemblies. They were accustomed to representative bodies and the forms of free government ; they understood the doctrine of the division of power among different branches, and the necessity of checks on each. The character of our countrymen, moreover, was sober, moral and religious ; and there was little in the change to shock their feelings of justice and humanity, or even to disturb an honest prejudice. We had no domestic throne to

overturn, no privileged orders to cast down, no violent changes of property to encounter. In the American Revolution, no man sought or wished for more than to defend and enjoy his own. None hoped for plunder or for spoil. Rapacity was unknown to it; the axe was not among the instruments of its accomplishment; and we all know that it could not have lived a single day under any well founded imputation of possessing a tendency adverse to the Christian religion.

It need not surprise us, that, under circumstances less auspicious, political revolutions elsewhere, even when well intended, have terminated differently. It is, indeed, a great achievement, it is the master work of the world, to establish governments entirely popular, on lasting foundations; nor is it easy, indeed, to introduce the popular principle at all, into governments to which it has been altogether a stranger. It cannot be doubted, however, that Europe has come out of the contest, in which she has been so long engaged, with greatly superior knowledge, and, in many respects, a highly improved condition. Whatever benefit has been acquired, is likely to be retained, for it consists mainly in the acquisition of more enlightened ideas. And although kingdoms and provinces may be wrested from the hands that hold them, in the same manner they were obtained; although ordinary and vulgar power may, in human affairs, be lost as it has been won; yet it is the glorious prerogative of the empire of knowledge, that what it gains it never loses. On the contrary it increases by the multiple of its own power; all its ends become means; all its attainments, helps to new conquests. Its whole abundant harvest is but so much seed wheat, and nothing has ascertained, and nothing can ascertain, the amount of ultimate product.

Under the influence of this rapidly increasing knowledge, the people have begun, in all forms of government, to think and to reason, on affairs of state. Regarding government as an institution for the public good, they demand a knowledge

of its operations, and a participation in its exercise. A call for the representative system, wherever it is not enjoyed, and where there is already intelligence enough to estimate its value, is perseveringly made. Where men may speak out, they demand it; where the bayonet is at their throats, they pray for it.

When Louis XIV. said, "I am the state," he expressed the essence of the doctrine of unlimited power. By the rules of that system, the people are disconnected from the state; they are its subjects; it is their lord. These ideas, founded in the love of power, and long supported by the excess and the abuse of it, are yielding, in our age, to other opinions; and the civilized world seems at last to be proceeding to the conviction of that fundamental and manifest truth, that the powers of government are but a trust, and that they cannot be lawfully exercised but for the good of the community. As knowledge is more and more extended, this conviction becomes more and more general. Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams. The prayer of the Grecian combatant, when enveloped in unnatural clouds and darkness, is the appropriate political supplication for the people of every country not yet blessed with free institutions;

'Dispel this cloud, the light of heaven restore,  
Give me to see—and Ajax asks no more.'

We may hope, that the growing influence of enlightened sentiments will promote the permanent peace of the world. Wars, to maintain family alliances, to uphold or to cast down dynasties, to regulate successions to thrones, which have occupied so much room in the history of modern times, if not less likely to happen at all, will be less likely to become general and involve many nations, as the great principles shall be more and more established, that the interest of the world is peace, and its first great statute, that every

nation possesses the power of establishing a government for itself. But public opinion has attained also an influence over governments, which do not admit the popular principle into their organization. A necessary respect for the judgment of the world operates, in some measure, as a control over the most unlimited forms of authority. It is owing, perhaps, to this truth, that the interesting struggle of the Greeks has been suffered to go on so long, without a direct interference, either to wrest that country from its present masters, and add it to other powers, or to execute the system of pacification by force, and with united strength, lay the neck of christian and civilized Greece at the foot of the barbarian Turk. Let us thank God that we live in an age, when something has influence besides the bayonet, and when the sternest authority does not venture to encounter the scorching power of public reproach. Any attempt of the kind I have mentioned, should be met by one universal burst of indignation; the air of the civilized world ought to be made too warm to be comfortably breathed by any who would hazard it.

It is, indeed, a touching reflection, that while, in the fulness of our country's happiness, we rear this monument to her honor, we look for instruction, in our undertaking, to a country which is now in fearful contest, not for works of art or memorials of glory, but for her own existence. Let her be assured, that she is not forgotten in the world; that her efforts are applauded, and that constant prayers ascend for her success. And let us cherish a confident hope for her final triumph. If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or another, in some place or another, the volcano will break out and flame up to heaven.

Among the great events of the half century, we must reckon, certainly, the revolution of South America; and we are not likely to overrate the importance of that revolution, either to the people of the country itself or to the rest of the world. The late Spanish colonies, now independent States, under circumstances less favorable, doubtless, than attended our own revolution, have yet successfully commenced their national existence. They have accomplished the great object of establishing their independence; they are known and acknowledged in the world; and although in regard to their systems of government, their sentiments on religious toleration, and their provisions for public instruction, they may have yet much to learn, it must be admitted that they have risen to the condition of settled and established states, more rapidly than could have been reasonably anticipated. They already furnish an exhilarating example of the difference between free governments and despotic misrule. Their commerce, at this moment, creates a new activity in all the great marts of the world. They show themselves able, by an exchange of commodities, to bear a useful part in the intercourse of nations. A new spirit of enterprize and industry begins to prevail; all the great interests of society receive a salutary impulse; and the progress of information not only testifies to an improved condition, but constitutes, itself, the highest and most essential improvement.

When the battle of Bunker Hill was fought, the existence of South America was scarcely felt in the civilized world. The thirteen little colonies of North America habitually called themselves the 'Continent.' Borne down by colonial subjugation, monopoly, and bigotry, these vast regions of the South were hardly visible above the horizon. But in our day there hath been, as it were, a new creation. The Southern Hemisphere emerges from the sea. Its lofty mountains begin to lift themselves into the light of heaven; its broad and fertile plains stretch out, in beauty, to the eye.

of civilized man, and at the mighty being of the voice of political liberty the waters of darkness retire.

And, now, let us indulge an honest exultation in the conviction of the benefit, which the example of our country has produced, and is likely to produce, on human freedom and human happiness. And let us endeavor to comprehend, in all its magnitude, and to feel, in all its importance, the part assigned to us in the great drama of human affairs. We are placed at the head of the system of representative and popular governments. Thus far our example shows, that such governments are compatible, not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws and a just administration.

We are not propagandists. Wherever other systems are preferred, either as being thought better in themselves, or as better suited to existing condition, we leave the preference to be enjoyed. Our history hitherto proves, however, that the popular form is practicable, and that with wisdom and knowledge men may govern themselves; and the duty incumbent on us is, to preserve the consistency of this cheering example, and take care that nothing may weaken its authority with the world. If, in our case, the Representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed, that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth.

These are excitements to duty; but they are not suggestions of doubt. Our history and our condition, all that is gone before us, and all that surrounds us, authorize the belief, that popular governments, though subject to occasional variations, perhaps not always for the better, in form, may yet, in their general character, be as durable and per-

manent as other systems. We know, indeed, that, in our country, any other is impossible. The Principle of Free Governments adheres to the American soil. It is bedded in it; immoveable as its mountains.

And let the sacred obligations which have devolved on this generation, and on us, sink deep into our hearts. Those are daily dropping from among us, who established our liberty and our government. The great trust now descends to new hands. Let us apply ourselves to that which is presented to us, as our appropriate object. We can win no laurels in a war for independence. Earlier and worthier hands have gathered them all. Nor are there places for us by the side of Solon, and Alfred, and other founders of states. Our fathers have filled them. But there remains to us a great duty of defence and preservation; and there is opened to us, also, a noble pursuit, to which the spirit of the times strongly invites us. Our proper business is improvement. Let our age be the age of improvement. In a day of peace, let us advance the arts of peace and the works of peace. Let us develop the resources of our land, call forth its powers, build up its institutions, promote all its great interests, and see whether we also, in our day and generation, may not perform something worthy to be remembered. Let us cultivate a true spirit of union and harmony. In pursuing the great objects, which our condition points out to us, let us act under a settled conviction, and an habitual feeling, that these twenty-four states are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be, our country, our whole country, and nothing but our country. And, by the blessing of God, may that country itself become a vast and splendid Monument, not of oppression and terror, but of Wisdom, of Peace, and of Liberty, upon which the world may gaze, with admiration, forever.

## **AN ORATION,**

DELIVERED AT BOSTON, MARCH 6, 1775.

BY JOSEPH WARREN.



**MY EVER HONORED FELLOW-CITIZENS,**

It is not without the most humiliating conviction of my want of ability, that I now appear before you: but the sense I have of the obligation I am under to obey the calls of my country at all times, together with an animating recollection of your indulgence, exhibited upon so many occasions, has induced me, once more, undeserving as I am, to throw myself upon that candor, which looks with kindness on the feeblest efforts of an honest mind.

You will not now expect the elegance, the learning, the fire, the enraptured strains of eloquence, which charmed you when a Lovell, a Church, or a Hancock spake; but you will permit me to say, that with a sincerity equal to theirs, I mourn over my bleeding country. With them I weep at her distress, and with them deeply resent the many injuries she has received from the hands of cruel and unreasonable men.

That personal freedom is the natural right of every man, and that property, or an exclusive right to dispose of what he has honestly acquired by his own labor, necessarily arises therefrom, are truths which common sense has placed beyond the reach of contradiction. And no man or body of men can, without being guilty of flagrant injustice, claim a right to dispose of the persons or acquisitions of any other man, or body of men, unless it can be proved that such a

right has arisen from some compact between the parties, in which it has been explicitly and freely granted.

If I may be indulged in taking a retrospective view of the first settlement of our country, it will be easy to determine with what degree of justice the late parliament of Great Britain have assumed the power of giving away that property, which the Americans have earned by their labor.

Our fathers, having nobly resolved never to wear the yoke of despotism, and seeing the European world, at that time, through indolence and cowardice, falling a prey to tyranny, bravely threw themselves upon the ocean, determined to find a place in which they might enjoy their freedom, or perish in the glorious attempt. Approving heaven beheld the favorite ark dancing upon the waves, and graciously preserved it until the chosen families were brought in safety to these western regions. They found the land swarming with savages, who threatened death with every kind of torture. But savages, and death with torture, were far less terrible than slavery. Nothing was so much the object of their abhorrence as a tyrant's power. They knew that it was more safe to dwell with man, in his most unpolished state, than in a country where arbitrary power prevails. Even anarchy itself, that bugbear held up by the tools of power, (though truly to be deprecated,) is infinitely less dangerous to mankind than arbitrary government. Anarchy can be but of a short duration; for, when men are at liberty to pursue that course which is more conducive to their own happiness, they will soon come into it; and from the rudest state of nature, order and good government must soon arise. But tyranny, when once established, entails its curses on a nation to the latest period of time; unless some daring genius, inspired by heaven, shall, unappalled by danger, bravely form and execute the arduous design of restoring liberty and life to his enslaved, murdered country.

The tools of power, in every age, have racked their inventions to justify the few in sporting with the happiness of

the many ; and, having found their sophistry too weak to hold mankind in bondage, have impiously dared to force religion, the daughter of the King of heaven, to become a prostitute in the service of hell. They taught, that princes, honored with the name of christian, might bid defiance to the founder of their faith, might pillage pagan countries and deluge them with blood, only because they boasted themselves to be the disciples of that teacher, who strictly charged his followers to do to others as they would that others should do unto them.

This country having been discovered by an English subject, in the year 1620, was (according to the system which the blind superstition of those times supported,) deemed the property of the crown of England. Our ancestors, when they resolved to quit their native soil, obtained from king James, a grant of certain lands in North America. This they probably did to silence the cavils of their enemies, for it cannot be doubted, but they despised the pretended right which he claimed thereto. Certain it is, that he might, with equal propriety and justice, have made them a grant of the planet Jupiter. And their subsequent conduct plainly shows, that they were too well acquainted with humanity, and the principles of natural equity, to suppose, that the grant gave them any right to take possession ; they, therefore, entered into a treaty with the natives, and bought from them the lands. Nor have I ever yet obtained any information, that our ancestors ever pleaded, or that the natives ever regarded the grant from the English crown : the business was transacted by the parties in the same independent manner, that it would have been, had neither of them ever known or heard of the island of Great Britain.

Having become the honest proprietors of the soil, they immediately applied themselves to the cultivation of it ; and they soon beheld the virgin earth teeming with richest fruits, a grateful recompense for their unwearied toil. The fields began to wave with ripening harvests, and the late barren

wilderness was seen to blossom like the rose. The savage natives saw, with wonder, the delightful change, and quickly formed a scheme to obtain that by fraud or force, which nature meant as the reward of industry alone. But the illustrious emigrants soon convinced the rude invaders, that they were not less ready to take the field for battle than for labor; and the insidious foe was driven from their borders as often as he ventured to disturb them. The crown of England looked with indifference on the contest; our ancestors were left alone to combat with the natives. Nor is there any reason to believe, that it ever was intended by the one party, or expected by the other, that the grantor should defend and maintain the grantees in the peaceable possession of the lands named in the patents. And it appears plainly, from the history of those times, that neither the prince nor the people of England, thought themselves much interested in the matter. They had not then any idea of a thousandth part of those advantages, which they since have, and we are most heartily willing they should still continue to reap from us.

But when, at an infinite expense of toil and blood, this widely extended continent had been cultivated and defended; when the hardy adventurers justly expected, that they and their descendants should peaceably have enjoyed the harvest of those fields which they had sown, and the fruit of those vineyards which they had planted, this country was then thought worthy the attention of the British ministry; and the only justifiable and only successful means of rendering the colonies serviceable to Britain, were adopted. By an intercourse of friendly offices, the two countries became so united in affection, that they thought not of any distinct or separate interests, they found both countries flourishing and happy. Britain saw her commerce extended, and her wealth increased; her lands raised to an immense value; her fleets riding triumphant on the ocean; the terror of her arms spreading to every quarter of the globe. The colonist

found himself free, and thought himself secure : he dwelt under his own vine, and under his own fig-tree, and had none to make him afraid. He knew, indeed, that by purchasing the manufactures of Great Britain, he contributed to its greatness : he knew, that all the wealth that his labor produced, centered in Great Britain. But that, far from exciting his envy, filled him with the highest pleasure ; that thought supported him in all his toils. When the business of the day was past, he solaced himself with the contemplation, or perhaps entertained his listening family with the recital of some great, some glorious transaction, which shines conspicuously in the history of Britain : or, perhaps, his elevated fancy led him to foretel, with a kind of enthusiastic confidence, the glory, power and duration of an empire which should extend from one end of the earth to the other. He saw, or thought he saw, the British nation risen to a pitch of grandeur, which cast a veil over the Roman glory, and, ravished with the preview, boasted a race of British kings, whose names should echo through those realms where Cyrus, Alexander, and the Cæsars were unknown ; princes, for whom millions of grateful subjects redeemed from slavery and pagan ignorance, should, with thankful tongues, offer up their prayers and praises to that transcendently great and beneficent being, "by whom kings reign and princes decree justice."

These pleasing connexions might have continued ; these delightful prospects might have been every day extended ; and even the reveries of the most warm imagination might have been realized ; but, unhappily for us, unhappily for Britain, the madness of an avaricious minister of state, has drawn a sable curtain over the charming scene, and in its stead has brought upon the stage, discord, envy, hatred and revenge, with civil war close in their rear.

Some demon, in an evil hour, suggested to a short-sighted financier the hateful project of transferring the whole property of the king's subjects in America, to his subjects in Brit-

ain. The claim of the British parliament to tax the colonies, can never be supported by such a transfer; for the right of the house of commons of Great Britain, to originate any tax or grant money, is altogether derived from their being elected by the people of Great Britain to act for them; and the people of Great Britain cannot confer on their representatives a right to give or grant any thing which they themselves have not a right to give or grant personally. Therefore, it follows, that if the members chosen by the people of Great Britain, to represent them in parliament, have, by virtue of their being so chosen, any right to give or grant American property, or to lay any tax upon the lands or persons of the colonists, it is because the lands and people in the colonies are, *bona fide*, owned by, and justly belonging to the people of Great Britain. But, (as has been before observed,) every man has a right to personal freedom; consequently a right to enjoy what is acquired by his own labor. And it is evident, that the property in this country has been acquired by our own labor; it is the duty of the people of Great Britain, to produce some compact in which we have explicitly given up to them a right to dispose of our persons or property. Until this is done, every attempt of theirs, or of those whom they have deputed to act for them, to give or grant any part of our property, is directly repugnant to every principle of reason and natural justice. But I may boldly say, that such a compact never existed, no, not even in imagination. Nevertheless, the representatives of a nation, long famed for justice and the exercise of every noble virtue, have been prevailed on to adopt the fatal scheme; and although the dreadful consequences of this wicked policy have already shaken the empire to its centre, yet still it is persisted in. Regardless of the voice of reason; deaf to the prayers and supplications; and unaffected with the flowing tears of suffering millions, the British ministry still hug the darling idol; and every rolling year affords fresh instances of the absurd devotion with which they worship it. Alas! how has the folly, the

distraction of the British councils, blasted our swelling hopes, and spread a gloom over this western hemisphere.

The hearts of Britons and Americans, which lately felt the generous glow of mutual confidence and love, now burn with jealousy and rage. Though but of yesterday, I recollect (deeply affected at the ill-boding change,) the happy hours that passed whilst Britain and America rejoiced in the prosperity and greatness of each other. Heaven grant those halcyon days may soon return! But now the Briton too often looks on the American with an envious eye, taught to consider his just plea for the enjoyment of his earnings, as the effect of pride and stubborn opposition to the parent country. Whilst the American beholds the Briton, as the ruffian, ready first to take away his property, and next, what is still dearer to every virtuous man, the liberty of his country.

When the measures of administration had disgusted the colonies to the highest degree, and the people of Great Britain had, by artifice and falsehood, been irritated against America, an army was sent over to enforce submission to certain acts of the British parliament, which reason scorned to countenance, and which placemen and pensioners were found unable to support.

Martial law, and the government of a well regulated city, are so entirely different, that it has always been considered as improper to quarter troops in populous cities; frequent disputes must necessarily arise between the citizen and the soldier, even if no previous animosities subsist. And it is further certain, from a consideration of the nature of mankind, as well as from constant experience, that standing armies always endanger the liberty of the subject. But when the people, on the one part, considered the army as sent to enslave them, and the army, on the other, were taught to look on the people as in a state of rebellion, it was but just to fear the most disagreeable consequences. Our fears, we have seen, were but too well grounded.

WARREN'S ORATION,

The many injuries offered to the town, I pass over in silence. I cannot now mark out the path which led to that unequalled scene of horror, the sad remembrance of which takes the full possession of my soul. The sanguinary theatre again opens itself to view. The baleful images of terror crowd around me; and discontented ghosts, with hollow groans, appear to solemnize the anniversary of the fifth of March.

Approach we then the melancholy walk of death. Hither let me call the gay companion; here let me drop a farewell tear upon that body which so late he saw vigorous and warm with social mirth; hither let me lead the tender mother to weep over her beloved son—come widowed mourner, here satiate thy grief; behold thy murdered husband gasping on the ground, and to complete the pompous show of wretchedness, bring in each hand thy infant children to bewail their father's fate—take heed, ye orphan babes, lest, whilst your streaming eyes are fixed upon the ghastly corpse, your feet slide on the stones bespattered with your father's brains! Enough; this tragedy need not be heightened by an infant weltering in the blood of him that gave it birth. Nature reluctant, shrinks already from the view, and the chilled blood rolls slowly backward to its fountain. We wildly stare about, and with amazement ask, who spread this ruin about us? What wretch has dared deface the image of his God? Has haughty France or cruel Spain, sent forth her myrmidons? Has the grim savage rushed again from the far distant wilderness; or does some fiend, fierce from the depth of hell, with all the rancorous malice which the apostate damned can feel, twang her destructive bow, and hurl her deadly arrows at our breast? No, none of these—but, how astonishing! it is the hand of Britain that inflicts the wound! The arms of George, our rightful king, have been employed to shed that blood, when justice, or the honor of his crown, had called his subjects to the field.

But pity, grief, astonishment, with all the softer move-

ments of the soul, must now give way to stronger passions. Say, fellow-citizens, what dreadful thought now swells your heaving bosoms; you fly to arms—sharp indignation flashes from each eye—revenge gnashes her iron teeth—death grins a hideous smile, secure to drench his greedy jaws in human gore—whilst hovering furies darken all the air!

But stop, my bold adventurous countrymen; stain not your weapons with the blood of Britons. Attend to reason's voice; humanity puts in her claim, and sues to be again admitted to her wonted seat, the bosom of the brave. 7 Revenge is far beneath the noble mind. Many, perhaps, compelled to rank among the vile assassins, do from their inmost souls, detest the barbarous action. The winged death, shot from your arms, may chance to pierce some breast that bleeds already for your injured country.

The storm subsides—a solemn pause ensues—you spare, upon condition they depart. They go—they quit your city—they no more shall give offence. Thus closes the important drama.

And could it have been conceived that we again should have seen a British army in our land, sent to enforce obedience to acts of parliament destructive of our liberty? But the royal ear, far distant from this western world, has been assaulted by the tongue of slander; and villains, traitorous alike to king and country, have prevailed upon a gracious prince to clothe his countenance with wrath, and to erect the hostile banner against a people ever affectionate and loyal to him and his illustrious predecessors of the House of Hanover. Our streets are again filled with armed men; our harbor is crowded with ships of war; but these cannot intimidate us; our liberty must be preserved; it is far dearer than life, we hold it even dear as our allegiance; we must defend it against the attacks of friends as well as enemies; we cannot suffer even Britons to ravish it from us.

No longer could we reflect with generous pride, on the heroic actions of our American forefathers; no longer boast

our origin from that far-famed island, whose warlike sons have so often drawn their well tried swords to save her from the ravages of tyranny; could we, but for a moment, entertain the thought of giving up our liberty. The man who meanly will submit to wear a shackle, contemns the noblest gift of heaven, and impiously affronts the God that made him free.

It was a maxim of the Roman people, which eminently conduced to the greatness of that state, never to despair of the commonwealth. The maxim may prove as salutary to us now, as it did to them. Short-sighted mortals see not the numerous links of small and great events, which form the chain on which the fate of kings and nations is suspended. Ease and prosperity, though pleasing for a day, have often sunk a people into effeminacy and sloth. Hardships and dangers, though we forever strive to shun them, have frequently called forth such virtues, as have commanded the applause and reverence of an admiring world. Our country loudly calls you to be circumspect, vigilant, active and brave. Perhaps, (all gracious heaven avert it,) perhaps, the power of Britain, a nation great in war, by some malignant influence, may be employed to enslave you; but let not even this discourage you. Her arms, 'tis true, have filled the world with terror; her troops have reaped the laurels of the field; her fleets have rode triumphant on the sea; and when, or where, did you, my countrymen, depart inglorious from the field of fight? You too can show the trophies of your forefathers' victories and your own; can name the fortresses and battles you have won; and many of you count the honorable scars of wounds received whilst fighting for your king and country.

Where justice is the standard, heaven is the warrior's shield; but conscious guilt unnerves the arm that lifts the sword against the innocent. Britain, united with these colonies by commerce and affection, by interest and blood, may mock the threats of France and Spain; may be the

seat of universal empire. But should America, either by force, or those more dangerous engines, luxury and corruption, ever be brought into a state of vassalage, Britain must lose her freedom also. No longer shall she sit the empress of the sea; her ships no more shall waft her thunders over the wide ocean; the wreath shall wither on her temples; her weakened arm shall be unable to defend her coasts; and she at last, must bow her venerable head to some proud foreigner's despotic rule.

But if, from past events, we may venture to form a judgment of the future, we justly may expect that the devices of our enemies will but increase the triumphs of our country. I must indulge a hope that Britain's liberty, as well as ours, will eventually be preserved by the virtue of America.

The attempt of the British parliament to raise a revenue from America, and our denial of their right to do it, have excited an almost universal inquiry into the right of mankind in general, and of British subjects in particular; the necessary result of which, must be such a liberality of sentiment, and such a jealousy of those in power, as will, better than an adamantine wall, secure us against the future approaches of despotism.

The malice of the Boston port-bill has been defeated, in a very considerable degree, by giving you an opportunity of deserving, and our brethren in this and our sister colonies, an opportunity of bestowing those benefactions which have delighted your friends and astonished your enemies, not only in America, but in Europe also. And what is more valuable still, the sympathetic feelings for a brother in distress, and the grateful emotions, excited in the breast of him who finds relief, must forever endear each to the other, and form those indissoluble bonds of friendship and affection, on which the preservation of our rights so evidently depend.

The mutilation of our charter has made every other colony jealous for its own; for this, if once submitted to by us, would set on float the property and government of every

British settlement upon the continent. If charters are not deemed sacred, how miserably precarious is every thing founded upon them !

Even the sending troops to put these acts in execution, is not without advantage to us. The exactness and beauty of their discipline inspire our youth with ardor in the pursuit of military knowledge. Charles the invincible, taught Peter the great the art of war. The battle of Pultowa convinced Charles of the proficiency Peter had made.

Our country is in danger, but not to be despaired of. Our enemies are numerous and powerful ; but we have many friends, determining to be free, and heaven and earth will aid the resolution. On you depend the fortunes of America. You are to decide the important question, on which rest the happiness and liberty of millions yet unborn. Act worthy of yourselves. The faltering tongue of hoary age, calls on you to support your country. The lisping infant raises its suppliant hands, imploring defence against the monster slavery. Your fathers look from their celestial seats with smiling approbation on their sons, who boldly stand forth in the cause of virtue ; but sternly frown upon the inhuman miscreant, who, to secure the loaves and fishes to himself, would breed a serpent to destroy his children.

But, pardon me, my fellow-citizens, I know you want not zeal or fortitude. You will maintain your rights, or perish in the generous struggle. However difficult the combat, you never will decline it when freedom is the prize. An independence of Great Britain is not our aim. No, our wish is, that Britain and the colonies may, like the oak and ivy, grow and increase in strength together. But whilst the infatuated plan of making one part of the empire slaves to the other is persisted in, the interest and safety of Britain, as well as the colonies, require that the wise measures, recommended by the honorable the continental Congress, be steadily pursued ; whereby the unnatural contest between a parent honored, and a child beloved, may probably be brought

to such an issue, as that the peace and happiness of both may be established upon a lasting basis. But if these pacific measures are ineffectual, and it appears that the only way to safety is through fields of blood, I know you will not turn your faces from your foes, but will, undauntedly, press forward, until tyranny is trodden under foot, and you have fixed your adored goddess liberty, fast by a Brunswick's side, on the American throne.

You then, who nobly have espoused your country's cause, who generously have sacrificed wealth and ease ; who have despised the pomp and show of tinselled greatness ; refused the summons to the festive board ; been deaf to the alluring calls of luxury and mirth ; who have forsaken the downy pillow, to keep your vigils by the midnight lamp for the salvation of your invaded country, that you might break the fowler's snare, and disappoint the vulture of his prey—you then will reap that harvest of renown which you so justly have deserved. Your country shall pay her grateful tribute of applause. Even the children of your most inveterate enemies, ashamed to tell from whom they sprang, while they, in secret, curse their stupid, cruel parents, shall join the general voice of gratitude to those who broke the fetters which their father's forged.

Having redeemed your country, and secured the blessing to future generations, who, fired by your example, shall emulate your virtues, and learn from you the heavenly art of making millions happy ; with heart-felt joy, with transports all your own, you cry, the glorious work is done ; then drop the mantle to some young Elisha, and take your seats with kindred spirits in your native skies !

## **SPEECH,**

**DELIVERED IN THE CONVENTION OF DELEGATES OF  
VIRGINIA, MARCH 23, 1775.**

**BY PATRICK HENRY.**



**MR. PRESIDENT,**

No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights ; and, therefore, I hope it will not be thought disrespectful to those gentlemen, if, entertaining as I do, opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question, before the House, is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery : and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfil the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offence, I should consider myself as guilty of treason towards my country, and of an act of disloyalty towards the majesty of heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that syren, till she transforms us into beasts. Is this the part of wise men, engaged

in a great and arduous struggle for liberty? Are we disposed to be of the number of those, who having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there is in the conduct of the British ministry for the last ten years, to justify those hopes with which gentlemen have been pleased to solace themselves and the House? Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled, that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains, which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we any thing new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we

resort to entreaty and humble supplication? What terms shall we find, which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done every thing that could be done, to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon, until the glorious object of our contest shall be obtained—we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not

fight our battles alone. There is a just God who presides over the destinies of nations ; and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone ; it is to the vigilant, the active, and the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat, but in submission and slavery ! Our chains are forged ! Their clanking may be heard on the plains of Boston ! The war is inevitable—and let it come ! I repeat it, sir, let it come !

It is in vain, sir to extenuate the matter. Gentlemen may cry, peace, peace—but there is no peace. The war is actually begun ! The next gale, that sweeps from the north, will bring to our ears the clash of resounding arms ! Our brethren are already in the field ! Why stand we here idle ? What is it that gentlemen wish ? What would they have ? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery ? Forbid it, Almighty God ! I know not what course others may take ; but as for me, give me liberty, or give me death !

## **EXTRACT FROM A DISCOURSE,**

**DELIVERED IN COMMEMORATION OF THE FIRST SETTLEMENT OF SALEM.**

**BY JOSEPH STORY.**



It is not in the power of the scoffer, or the skeptic ; of the parasite, who fawns on courts, or the proselyte, who doats on the infallibility of his own sect, to obscure the real dignity of the character of the Puritans. We may lament their errors ; we may regret their prejudices ; we may pity their infirmities ; we may smile at the stress laid by them on petty observances, and trifling forms. We may believe, that their piety was mixed up with too much gloom and severity ; that it was sometimes darkened by superstition, and sometimes degraded by fanaticism ; that it shut out too much the innocent pleasures of life, and enforced too strictly a discipline, irksome, cheerless, and oppressive ; that it was sometimes over rigid, when it might have been indulgent ; stern, when it might have been affectionate ; pertinacious, when concession would have been just, as well as graceful ; and flashing with fiery zeal, when charity demanded moderation, and ensured peace. All this, and much more, may be admitted, for they were but men, frail, fallible men, and yet leave behind solid claims upon the reverence and admiration of mankind. Of them it may be said with as much truth, as of any men, that have ever lived, that they acted up to their principles, and followed them out with an unflinching firmness. They displayed at all times a downright honesty of heart and purpose. In simplicity of life, in godly sincerity, in temperance, in humility, and in patience

as well as in zeal, they seemed to belong to the apostolical age. Their wisdom, while it looked on this world, reached far beyond it in its aim and objects. They valued earthly pursuits no farther than they were consistent with religion. Amidst the temptations of human grandeur they stood unmoved, unshaken, unseduced. Their scruples of conscience, if they sometimes betrayed them into difficulty, never betrayed them into voluntary sin. They possessed a moral courage, which looked present dangers in the face, as though they were distant or doubtful, seeking no escape, and indulging no terror. When in defence of their faith, of what they deemed pure and undefiled religion, we see them resign their property, their preferments, their friends, and their homes; when we see them submitting to banishment, and ignominy, and even to death; when we see them in foreign lands, on inhospitable shores, in the midst of sickness and famine, in desolation and disaster, still true to themselves, still confident in God's providence, still submissive to his chastisements, still thankful for his blessings, still ready to exclaim in the language of Scripture—'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;' when we see such things, where is the man, whose soul does not melt within him at the sight? Where shall examples be sought or found more full to point out what Christianity is, and what it ought to accomplish?

What better origin could we desire, than from men of characters like these? Men, to whom conscience was every thing, and worldly prosperity nothing. Men, whose thoughts belonged to eternity rather than to time. Men, who in the near prospect of their sacrifices, could say, as our forefathers did say, 'When we are in our graves, it will be all one, whether we have lived in plenty or in penury; whether we have died in a bed of down, or locks of straw. Only this is the advantage of the mean condition, THAT IT IS A MORE FREEDOM TO DIE. And the less comfort any have in

the things of this world, the more liberty they have to lay up treasure in heaven.' Men, who in answer to the objection, urged by the anxiety of friendship, that they might perish by the way, or by hunger or the sword, could answer, as our forefathers did, 'We may trust God's providence for these things. Either he will keep these evils from us; or will dispose them for our good, and enable us to bear them.' Men, who in still later days, in their appeal for protection to the throne, could say with pathetic truth and simplicity, as our forefathers did, 'that we might enjoy divine worship without human mixture, without offence to God, man, our own consciences, with leave, *but not without tears*, we departed from our country, kindred, and fathers' houses into this Patmos; in relation whereunto we do not say, our garments are become old by reason of the very long journey, but that ourselves, who came away in our strength, are by reason of long absence, many of us become greyheaded, and some of us stooping for age.'

If these be not the sentiments of lofty virtue; if they they breathe not the genuine spirit of Christianity; if they speak not high approaches towards moral perfection; if they possess not an enduring sublimity;—then, indeed, have I ill read the human heart; then, indeed, have I strangely mistaken the inspirations of religion. If men, like these, can be passed by with indifference, because they wore not the princely robes, or the sacred lawn, because they shone not in courts, or feasted in fashionable circles, then, indeed, is Christian glory a vain shadow, and human virtue a dream, about which we disquiet ourselves in vain.

But it is not so—it is not so. There are those around me, whose hearts beat high, and whose lips grow eloquent, when the remembrance of such ancestors comes over their thoughts; when they read in their deeds not the empty forms, but the essence of holy living and holy dying. Time was, when the exploits of war, the heroes of many battles, the conquerors of millions, the men, who waded through

slaughter to thrones, the kings, whose footsteps were darkened with blood, and the sceptred oppressors of the earth, were alone deemed worthy themes for the poet and the orator, for the song of the minstrel, and the hosannas of the multitude. Time was, when feats of arms, and tournaments, and crusades, and the high array of chivalry, and the pride of royal banners waving for victory, engrossed all minds. Time was, when the ministers of the altar sat down by the side of the tyrant, and numbered his victims, and stimulated his persecutions, and screened the instruments of his crimes—and there was praise and glory and revelry for these things. Murder, and rapine, burning cities, and desolated plains, if so be they were the bidding of royal or baronial feuds, led on by the courtier or the clan, were matters of public boast, the delight of courts, and the treasured pleasure of the fireside tales. But these times have passed away. Christianity has resumed her meek and holy reign. The Puritans have not lived in vain. The simple piety of the Pilgrims of New England casts into shade this false glitter, which dazzled and betrayed men into the worship of their destroyers,

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When this continent was first discovered, it became an object of cupidity to the ambition of many of the nations of Europe. Each eagerly sought to appropriate it to itself. But it was obvious, that in the mutual struggle for power, contests of the most sanguinary nature would soon intervene, if some general principle were not adopted by the consent of all for the government of all. The most flexible and convenient principle, which occurred, was, that the first discovery should confer upon the nation of the discoverer an exclusive right to the soil, for the purposes of sovereignty and settlement. This principle was accordingly adopted, and became a fundamental doctrine in the code of legal ethics, by which the European governments regulated their acquisitions. No European subject was permitted to inter-

fere with it, and the possession acquired under it was deemed absolute and unquestionable. In respect to desert places, the principle, as one of peace and equality of benefits, is not perhaps obnoxious to censure. But in respect to countries already inhabited, neither its general justice, nor its conformity to public law, entitles it to commendation. If, abstractedly considered, mere discovery could confer any title, the natives already possessed it by such prior discovery. If this were put aside, and mere possession could confer sovereignty, they had that possession, and were entitled to the sovereignty. In short, it is clear, that upon the principles generally recognised by European nations, as between themselves, the natives could not be rightfully displaced. And if they were not entitled to the benefit of those principles, they might still stand upon the eternal laws of natural justice, and maintain their right to share in the common inheritance. Such a conclusion could not escape the sagacity of the statesmen and princes of the old world ; but it was quite too refined to satisfy their ambition and lust of dominion. It was easy to found an argument for the expulsion of the natives upon their infidelity and barbarism, which allowed them to be treated as the enemies of God. It was still more plausible to hold out the prospect of converting them to the Christian faith, and thus to secure a new triumph to civilization and the cross. If their territory was invaded, and their governments were overthrown, if they were compelled to yield to the superior genius and power of Europe, they would still receive an ample compensation in their admission into the bosom of European society with its privileges and improvements. Such were some of the suggestions, by which royal ambition sought to disguise its real objects, and to reconcile to religion itself the spirit of conquest. It is but justice, however, to add, that there was no public avowal, that the natives possessed no right whatsoever. On the contrary it was conceded, that they possessed a present right of occupancy, temporary, indeed, and limited, which might

be surrendered to the discovering nation, and in the mean time was entitled to respect.

Our forefathers did not attempt to justify their own emigration and settlement, upon the European doctrine of the right of discovery. Their patent from the Crown contained a grant of this right ; but they felt that there was a more general question behind. ‘What warrant have we to take that land, which is, and hath been of long time possessed by others, the sons of Adam?’ Their answer is memorable for its clearness, strength, and bold assertion of principles. That which is common to all (said they) is proper to none. ‘This savage people ruleth over many lands without title or property. Why may not Christians have liberty to go and dwell amongst them in their waste lands? God hath given to the sons of men a two-fold right to the earth. There is a natural right and a civil right. The first right was natural, when men held the earth in common. When afterwards they appropriated some parcels of ground, by enclosing and peculiar manurance, this in time got them a civil right. There is more than enough land for us and them. God hath consumed them with a miraculous plague, whereby the greater part of the country is left void of inhabitants. Besides, we shall come in with the good leave of the natives. Such arguments were certainly not unworthy of men of scrupulous virtue. They were aided by higher considerations, by the desire to propagate Christianity among the Indians ; a desire, which is breathed forth in their confidential papers, in their domestic letters, in their private prayers, and in their public devotions. In this object they were not only sincere, but constant. So sincere and so constant, that one of the grave accusations against them has been, that in their religious zeal, they compelled the Indians, by penalties, to attend public worship, and allured them, by presents, to abandon their infidelity. In truth, the propagation of Christianity was a leading motive with many of the early promoters of the settlement ; and we need no better proof of it, than

the establishment of an Indian school at Harvard College to teach them the rudiments of Christian faith.

Whatever, then, may have been the case in other parts of the continent, it is a fact, and it should not be forgotten, that our forefathers never attempted to displace the nations by force, upon any pretence of European right. They occupied and cultivated what was obtained by grant, or was found vacant. They constantly respected the Indians in their settlements and claims of soil. They protected them from their enemies, when they sought refuge among them. They stimulated no wars for their extermination. During the space of fifty years, but a single case of serious warfare occurred ; and though we cannot but lament the cruelties then perpetrated, there is no pretence, that they were the aggressors in the contest. Whatever complaints, therefore, may be justly urged by philosophy, or humanity, or religion, in our day, respecting the wrongs and injuries of the Indians, they scarcely touch the Pilgrims of New-England. Their hands were not imbrued in innocent blood. Their hearts were not heavy with crimes and oppressions engendered by avarice. If they were not wholly without blame, they were not deep in guilt. They might mistake the time, or the mode of christianizing and civilizing the Indians ; but they did not seek pretences to extirpate them. Private hostilities and butcheries there might be ; but they were not encouraged or justified by the government. It is not, then, a just reproach, sometimes cast on their memories, that their religion narrowed down its charities to Christians only ; and forgot, and despised, and oppressed these forlorn children of the forest.

There is, indeed, in the fate of these unfortunate beings, much to awaken our sympathy, and much to disturb the sobriety of our judgment ; much which may be urged to excuse their own atrocities ; much in their characters, which betrays us into an involuntary admiration. What can be more melancholy than their history ? By a law of their nature, they seem destined to a slow, but sure extinction. Ev-

ery where at the approach of the white man they fade away. We hear the rustling of their footsteps, like that of the withered leaves of autumn, and they are gone for ever. They pass mournfully by us, and they return no more. Two centuries ago, the smoke of their wigwams and the fires of their councils rose in every valley from Hudson's Bay to the farthest Florida, from the ocean to the Mississippi and the lakes. The shouts of victory and the war-dance rung through the mountains and the glades. The thick arrows and deadly tomahawk whistled through the forests; and the hunter's trace, and the dark encampment startled the wild beasts in their lairs. The warriors stood forth in their glory. The young listened to the songs of other days. The mothers played with their infants, and gazed on the scene with warm hopes of the future. The aged sat down; but they wept not. They should soon be at rest in fairer regions, where the Great Spirit dwelt, in a home prepared for the brave beyond the western skies. Braver men never lived; truer men never drew the bow. They had courage, and fortitude, and sagacity, and perseverance, beyond most of the human race. They shrunk from no dangers, and they feared no hardships.

If they had the vices of savage life, they had the virtues also. They were true to their country, their friends, and their homes. If they forgave not injury, neither did they forget kindness. If their vengeance was terrible, their fidelity and generosity were unconquerable also. Their love, like their hate, stopped not on this side of the grave. But where are they? Where are the villages, and warriors, and youth? The sachems and the tribes? The hunters and their families? They have perished. They are consumed. The wasting pestilence has not alone done the mighty work. No,—nor famine, nor war. There has been a mightier power, a moral canker, which hath eaten into their hearts—a plague which the touch of the white man communicated—a poison, which betrayed them into a lingering

ruin. The winds of the Atlantic fan not a single region, which they may now call their own. Already the last feeble remnants of the race are preparing for their journey beyond the Mississippi. I see them leave their miserable homes, the aged, the helpless, the women, and the warriors, 'few and faint, yet fearless still.' The ashes are cold on their native hearths. The smoke no longer curls round their lowly cabins. They move on with a slow, unsteady step. The white man is upon their heels, for terror or despatch; but they heed him not. They turn to take a last look of their deserted villages. They cast a last glance upon the graves of their fathers. They shed no tears; they utter no cries; they heave no groans. There is something in their hearts which passes speech. There is something in their looks, not of vengeance or submission; but of hard necessity, which stifles both; which chokes all utterance; which has no aim or method. It is courage absorbed in despair. They linger but for a moment. Their look is onward. They have passed the fatal stream. It shall never be repassed by them,—no, never. Yet there lies not between us and them, an impassable gulf. They know, and feel, that there is for them still one remove farther, not distant, nor unseen. It is the general burial-ground of their race.

Reason as we may, it is impossible not to read in such a fate, much, that we know not how to interpret; much of provocation to cruel deeds and deep resentments; much of apology for wrong and perfidy; much of pity mingling with indignation; much of doubt and misgiving as to the past; much of painful recollections; much of dark foreboding.

Philosophy may tell us, that conquest in other cases has adopted the conquered into its own bosom; and thus at no distant period given them the common privileges of subjects;—but that the red men are incapable of such an assimilation. By their very nature and character they can neither unite themselves with civil institutions, nor with safety be allowed to remain as distinct communities. Policy may

suggest, that their ferocious passions, their independent spirit, and their wandering life disdain the restraints of society; that they will submit to superior force only, while it chains them to the earth by its pressure. A wilderness is essential to their habits and pursuits. They can neither be tamed nor overawed. They subsist by war or hunting; and the game of the forest is relinquished only for the nobler game of man. The question, therefore, is necessarily reduced to the consideration, whether the country itself shall be abandoned by civilized man, or maintained by his sword as the right of the strongest.

It may be so; perhaps, in the wisdom of Providence, it must be so. I pretend not to comprehend, or solve such weighty difficulties. But neither philosophy nor policy can shut out the feelings of nature. Humanity must continue to sigh at the constant sacrifices of this bold, but wasting race. And Religion, if she may not blush at the deed, must as she sees the successive victims depart, cling to the altar with a drooping heart, and mourn over a destiny without hope and without example.

Let our consolation be, that our forefathers did not precipitate the evil days. Their aim was peace; their object was the propagation of Christianity.

There is one other circumstance in the history of the Colony, which deserves attention, because it has afforded a theme for bitter sarcasm and harsh reproach; and as the principal scenes of the tragedy took place on this very spot, this seems a fit occasion to rescue the character of our forefathers from the wanton attacks of the scoffer and the satirist. I allude to the memorable trials for witchcraft in this town in 1692, which terminated in the death of many innocent persons, partly from blind credulity and partly from overwhelming fraud. The whole of these proceedings exhibit melancholy proofs of the effect of superstition in darkening the mind, and steeling the heart against the dictates of humanity. Indeed, nothing has ever been found more vindic-

tive and cruel than fanaticism, acting under the influence of preternatural terror, and assuming to punish offences created by its own gloomy reveries. Under such circumstances it becomes itself the very demon, whose agency it seeks to destroy. It loses sight of all the common principles of reason and evidence. It sees nothing around it but victims for sacrifice. It hears nothing but the voice of its own vengeance. It believes nothing but what is monstrous and incredible. It conjures up every phantom of superstition, and shapes it to the living form of its own passions and frenzies. In short, insanity could hardly devise more refinements in barbarity, or profligacy execute them with more malignant coolness. In the wretched butcheries of these times (for so they in fact were,) in which law and reason were frequently set at defiance, we have shocking instances of unnatural conduct. We find parents accusing their children, children their parents, and wives their husbands, of a crime which must bring them to the scaffold. We find innocent persons, misled by the hope of pardon, or wrought up to frenzy by the pretended sufferings of others, freely accusing themselves of the same crime. We find gross perjury practised to procure condemnations, sometimes for self-protection, and sometimes from utter recklessness of consequences. We find even religion itself made an instrument of vengeance. We find ministers of the gospel and judges of the land stimulating the work of persecution, until at last in its progress its desolations reached their own fire-sides.

And yet, dark and sad as is this picture, it furnishes us no just reproach upon this ancient town, beyond what belongs to it in common with all New England, and, indeed, with all Christendom. Thirty years before this period there had been executions for witchcraft in this and other colonies, in Charlestown, Boston, Springfield, and Hartford. It has been justly observed by an intelligent historian, that the importance given to the New England trials proceeded more from the general panic, than from the number executed,

‘more having been put to death in a single county in England, in a short space of time, than have suffered in all New England from the first settlement to the present time.’

Our forefathers were sincere believers in the reality of witchcraft; and the same opinion then prevailed throughout all Europe. The possibility, nay, the actual existence of a commerce with evil spirits, has had in its support the belief of many enlightened nations of the world. Mr. Justice Blackstone has not scrupled to declare, that to deny it, ‘is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testament.’ I meddle not with this matter of controversial divinity. But it is certain, that from the earliest times it has been punished as a crime in all Christian countries, and generally, as a mark of peculiar horror and detestation, with death. Such was its punishment in England at the time of the emigration of our ancestors; and such it continued to be until the reign of George the Second. Surely, when we read of convictions before so mild and enlightened a judge, as Sir Matthew Hale, it should excite no surprise, that our own judges were not superior to the delusion; that they possessed not a wisdom beyond the law, nor a power to resist the general credulity. My Lord Coke, in the simplicity of his own belief, loads witches with the most opprobrious epithets, as ‘horrible, devilish, and wicked offenders;’ and the Parliament of King James the First has enumerated, in studied detail, divers modes of conjuration and enchantment, upon which it has inflicted the punishment of death. Lord Bacon has lent the credit of his own great name to preserve some of the wonders and ointments of witchcraft, with sundry wholesome restrictions upon our belief of their efficacy. And we have high authority for saying, that ‘it became a science, every where much studied and cultivated, to distinguish a true witch by proper trials and symptoms.’

We may lament, then, the errors of the times, which led to these persecutions. But surely our ancestors had no spe-

cial reasons for shame in belief, which had the universal sanction of their own and all former ages; which counted in its train philosophers, as well as enthusiasts; which was graced by the learning of prelates, as well as the countenance of kings; which the law supported by its mandates, and the purest judges felt no compunctions in enforcing. Let Witch Hill remain for ever memorable by this sad catastrophe, not to perpetuate our dishonor, but as an affecting, enduring proof of human infirmity; a proof, that perfect justice belongs to one Judgment-seat only, that which is linked to the Throne of God.

Time would fail me to go at large into the history of New England, and my own strength, as well as your patience, is far spent. Yet it should not be concealed, that we have a proud consciousness of the spirit and principles of our fathers throughout every period of their colonial existence. At no time were they the advocates of passive obedience and non-resistance to rulers at home or abroad. At all times they insisted, that the right of taxation and the right of representation were inseparable in a free government; and that on that account the power of taxation was vested exclusively in their own colonial legislature. At all times they connected themselves, with a generous fidelity, to the fortunes of the mother country, and shared the common burthens, and bore the common hardships with cheerfulness. The sons of New-England were found in her ranks in battle, foremost in danger; but, as is not unusual in colonial service, latest in the rewards of victory. An ante-revolutionary historian of unquestionable accuracy has said, that 'in the course of sixty years the Province of Massachusetts hath been at a greater expense, and hath lost more of its inhabitants, than all the other colonies upon the continent taken together.' In the Indian wars, in the successive attacks upon the French colonies, and in the capture of Quebec and the Canadas, they bore an honorable and important part. Even when their first charter was vacated, their re-

assistance to the arbitrary measures of Sir Edmund Andros was but a prelude to the principles and practice of the Revolution.

Of the memorable events of a later period ; of the resistance to British oppression ; of the glorious war of independence ; of the subsequent establishment of the national government, I need not speak. They are familiar to all of us ; but though repeated for the thousandth time, they still possess an animating freshness. In the struggle for independence, in which all the colonies embarked in a common cause, and all exhibited examples of heroism and public spirit, and in which all seemed to forget themselves and remember only their country, it would be invidious to draw comparisons of relative merit, since the true glory of each is in the aggregate achievements of all. Throughout the contest, the citizens of various states fought side by side, and shared the common toils. Their sufferings and their fame were blended at every step, in the hour of peril, and in the hour of triumph. Let not those be separated in death, who in life were not divided.

But I may say, that New-England was not behind the other states in zeal, in public sacrifices, in contributions of men and money, in firmness of resolve, or in promptitude of action. The blood of her children was freely poured not only on her own soil, but in every field, where armies met in hostile array. It flowed not on the land alone ; the ocean received it into its swelling bosom. Wherever the battle raged, they were found ; and many a gallant spirit breathed his last breath on the deck, with his thoughts still warm with the love of his native New-England. Let a single fact concerning Massachusetts suffice to establish no mean claim to respect. Upon the final adjustment of the accounts of the revolutionary war, although her own soil had been but for a short period occupied by the enemy, she had expended eighteen million of dollars, and the balance then due to her exceeded one million. One state only in the Union surpassed

her in expenditures, and none in the balance in her favor. But this would give a very inadequate view of her real efforts. Her voluntary bounties upon enlistments, her town and county contributions, are almost incredible, when we consider the general poverty and distress. But I forbear. Much might be urged in her favor, much in favor of her New-England sisters, which has been sometimes remembered, only to be forgotten. Much might be said of the long array of statesmen and divines and lawyers and physicians, of the literature and science, which have adorned our annals. Let it pass—let it pass. Their works shall praise them. They cannot be concealed, whenever the deeds of our country are recited. The writer of the declaration of Independence is not ours; but the author of the act itself reposes among us. He, who was 'first in war, first in peace, and first in the hearts of his countrymen,' sleeps in his native soil by the side of the beautiful Potomac. But the Colony of Roger Williams, of narrow territory, but of ample enterprise, may boast of one, second in excellence only to Washington.

But while we review our past history, and recollect what we have been, and are, the duties of this day were but ill performed, if we stopped here; if turning from the past, and entering on the third century of our political existence, we gave no heed to the voice of experience, and dwelt not with thoughts of earnest, busy solicitude upon the future. What is to be the destiny of this Republic? In proposing this question, I drop all thought of New-England. She has bound herself to the fate of the Union. May she be true to it, now, and for ever; true to it, because true to herself, true to her own principles, true to the cause of religion and liberty throughout the world. I speak then of our common country, of that blessed mother, that has nursed us in her lap, and led us up to manhood. What is her destiny? Whither does the finger of fate point? Is the career, on which we have entered to be bright with ages of onward and up.

ward glory? Or is our doom already recorded in the past history of the earth, in the past lessons of the decline and fall of other republics? If we are to flourish with a vigorous growth, it must be (I think) by cherishing principles, institutions, pursuits, and morals, such as planted, and have hitherto supported New-England. If we are to fall, may she still possess the melancholy consolation of the Trojan patriot;

*'Sat patriæ Priamoque datum; si Pergama dextra  
Defendi possent, etiam hac defensa fuissent.'*

I would not willingly cloud the pleasures of such a day, even with a transient shade. I would not, that a single care should fit across the polished brow of hope, if considerations of the highest moment did not demand our thoughts, and give us counsel of our duties. Who, indeed, can look around him upon the attractions of this scene, upon the faces of the happy and the free, the smiles of youthful beauty, the graces of matron virtue, the strong intellect of manhood, and the dignity of age, and hail these as the accompaniments of peace and independence;—who can look around him and not at the same time feel, that change is written on all the works of man; that the breath of a tyrant, or the fury of a corrupt populace, may destroy in one hour, what centuries have slowly consolidated. It is the privilege of great minds, that to them 'coming events cast their shadows before.' We may not possess this privilege; but it is true wisdom, not to blind ourselves to dangers, which are in full view; and true prudence, to guard against those, of which experience has already admonished us.

When we reflect on what has been, and is, how is it possible not to feel a profound sense of the responsibility of this Republic to all future ages. What vast motives press upon us for lofty efforts. What brilliant prospects invite our enthusiasm. What solemn warnings at once demand our vigilance, and our confidence.

The old world has already revealed to us in its unsealed books the beginning and end of all its own marvellous struggles in the cause of liberty. Greece, lovely Greece, 'the land of scholars and the nurse of arms,' where sister republics in fair possessions chanted the praises of liberty and the gods ; where, and what is she ? For two thousand years the oppressor has bound her to the earth. Her arts are no more. The last sad relics of her temples are but the barracks of a ruthless soldiery ; the fragments of her columns and her palaces are in the dust, yet beautiful in ruin. She fell not, when the mighty were upon her. Her sons were united at Thermopylæ and Marathon ; and the tide of her triumph rolled back upon the Hellespont. She was conquered by her own factions. She fell by the hands of her own people. The Man of Macedonia did not the work of destruction. It was already done by her own corruptions, banishments, and dissensions. Rome, republican Rome, whose eagles glanced in the rising and setting sun, where, and what is she ? The eternal city yet remains, proud even in her desolation, noble in her decline, venerable in the majesty of religion, and calm as in the composure of death. The *malaria* has but travelled in the paths worn by her destroyers. More than eighteen centuries have mourned over the loss of her empire. A mortal disease was upon her vitals before Cæsar had crossed the Rubicon ; and Brutus did not restore her health by the deep probings of the Senate chamber. The Goths and Vandals and Huns, the swarms of the North, completed only what was already begun at home. Romans betrayed Rome. The legions were bought and sold ; but the people offered the tribute money.

And where are the republics of modern times, which clustered round immortal Italy ? Venice and Genoa exist but in name. The Alps, indeed, look down upon the brave and peaceful Swiss in their native fastnesses ; but the guaranty of their freedom is in their weakness, and not in their

strength. The mountains are not easily crossed, and the vallies are not easily retained. When the invader comes, he moves like an avalanche, carrying destruction in his path. The peasantry sinks before him. The country is too poor for plunder ; and too rough for valuable conquest. Nature presents her eternal barriers on every side to check the wantonness of ambition ; and Switzerland remains with her simple institutions, a military road to fairer climates, scarcely worth a permanent possession, and protected by the jealousy of her neighbors.

We stand the latest, and, if we fail, probably the last experiment of self-government by the people. We have begun it under circumstances of the most auspicious nature. We are in the vigor of youth. Our growth has never been checked by the oppressions of tyranny. Our constitutions have never been enfeebled by the vices or luxuries of the old world. Such as we are, we have been from the beginning ; simple, hardy, intelligent, accustomed to self-government and self-respect. The Atlantic rolls between us and any formidable foe. Within our own territory, stretching through many degrees of latitude and longitude, we have the choice of many products, and many means of independence. The government is mild. The press is free. Religion is free. Knowledge reaches, or may reach, every home. What fairer prospect of success could be presented ? What means more adequate to accomplish the sublime end ? What more is necessary, than for the people to preserve what they themselves have created ?

Already has the age caught the spirit of our institutions. It has already ascended the Andes, and snuffed the breezes of both oceans. It has infused itself into the life-blood of Europe, and warmed the sunny plains of France, and the low lands of Holland. It has touched the philosophy of Germany and the North, and, moving onward to the South, has opened to Greece the lessons of her better days.

Can it be, that America under such circumstances can

- betray herself? That she is to be added to the catalogue of republics, the inscription upon whose ruins is, 'They were, but they are not.' Forbid it, my countrymen; forbid it, Heaven.

I call upon you, fathers, by the shades of your ancestors, by the dear ashes which repose in this precious soil, by all you are, and all you hope to be; resist every object of disunion, resist every encroachment upon your liberties, resist every attempt to fetter your consciences, or smother your public schools, or extinguish your system of public instruction.

I call upon you, mothers, by that which never fails in woman, the love of your offspring; teach them, as they climb your knees, or lean on your bosoms, the blessings of liberty. Swear them at the altar, as with their baptismal vows, to be true to their country, and never to forget or forsake her.

I call upon you, young men, to remember whose sons you are; whose inheritance you possess. Life can never be too short, which brings nothing but disgrace and oppression. Death never comes too soon, if necessary in defence of the liberties of your country.

I call upon you, old men, for your counsels, and your prayers, and your benedictions. May not your grey hairs go down in sorrow to the grave with the recollection, that you have lived in vain. May not your last sun sink in the west upon a nation of slaves.

No—I read in the destiny of my country far better hopes, far brighter visions. We, who are now assembled here must soon be gathered to the congregation of other days. The time of our departure is at hand, to make way for our children upon the theatre of life. May God speed them and theirs. May he, who at the distance of another century shall stand here to celebrate this day, still look round upon a free, happy, and virtuous people. May he, have reason to exult as we do. May he, with all the enthusiasm of truth as well as of poetry, exclaim, that here is still his country,

**EXTRACT FROM AN ADDRESS,**  
**DELIVERED BEFORE THE LITERARY SOCIETIES AT CHAP-**  
**EL-HILL.**

**BY WILLIAM GASTON.**



DEEPLY rooted principles of probity, confirmed habits of industry, and a determination to rely on one's own exertion, constitute then the great preparation for the discharge of the duties of man, and the best security for performing them with honor to one's self and benefit to others. But it may be asked, what is there in such a life of never-ending toil, effort and privation, to recommend it to the acceptance of the young and the gay? Those who aspire to heroic renown, may indeed make up their minds to embrace these "hard doctrines;" but it may be well questioned, whether happiness is not preferable to greatness, and enjoyment more desirable than distinction. Let others, if they will, toil up "the steep where Fame's proud temple shines afar," we choose rather to sport in luxurious ease and careless glee in the valley below. It is, indeed, on those who aspire to eminence, that these injunctions are intended to be pressed with the greatest emphasis, not only because a failure in them would be more disastrous than in others, but because they are exposed to greater and more numerous dangers of error. But it is a sad mistake to suppose that they are not suited to all, and are not earnestly urged upon all, however humble their pretensions or moderate their views. Happiness, as well as greatness, enjoyment as well as renown, have no friends so sure as Integrity, Diligence and Independence. We are not placed here to waste our days in wanton riot or.

inglorious ease, with appetites perpetually gratified and never palled, exempted from all care and solicitude, with life ever fresh, and joys ever new. He who has fitted us for our condition, and assigned to us its appropriate duties, has not left his work unfinished, and omitted to provide a penalty for the neglect of our obligations. Labour is not more the duty, than the blessing of man. Without it, there is neither mental nor physical vigor, health, cheerfulness nor animation ; neither the eagerness of hope, nor the capacity to enjoy. Every human being must have some object to engage his attention, excite his wishes, and rouse him to action, or he sinks, a prey to listlessness. For want of proper occupations, see strenuous idleness resorting to a thousand expedients—the race-course, the bottle, or the gaming-table, the frivolities of fashion, the debasements of sensuality, the petty contentions of envy, the grovelling pursuits of avarice, and all the various distracting agitations of vice. Call you these enjoyments? Is such the happiness which it is so dreadful to forego?

"Vast happiness enjoy thy gay allies !  
"A youth of follies, an old age of cares,  
"Young yet enervate, old yet never wise ;  
"Vice wastes their vigor and their mind impairs.  
"Vain, idle, dissolute, in thoughtless ease,  
"Reserving woes for age, their prime they spend ;  
"All wretched, hopeless to the evil days,  
"With sorrow to the verge of life they tend ;  
"Grieved with the present, of the past ashamed ;  
"They live and are despised, they die, no more are named."

If to every bounty of Providence there be annexed, as assuredly there is, some obligation as a condition for its enjoyment : on us, blest as we have been, and as we now are, with the choicest gifts of Heaven here below—with freedom, peace, order, civilization and social virtue—then are unquestionably imposed weighty obligations. You whom I now address, will, in a few years, be among the men of the succeeding age. In a country like ours, where the public will

is wholly unfettered, and every man is a component part of that country, there is no individual so humble who has not duties of a public kind to discharge. His views and actions have an influence on those of others, and his opinions, with theirs, serve to make up that public will. More especially is this the case with those who, whatever may be their pursuits in life, have been raised by education to a comparative superiority in intellectual vigor and attainments. On you, and such as you, depends the fate of the most precious heritage ever won by the valor, or preserved by the prudence, or consecrated by the virtue of an illustrious ancestry—illustrious, not because of factitious titles, but nature's nobles, wise, good, generous and brave! To you, and such as you, will be confided in deposit, the institutions of our renowned and beloved country. Receive them with awe, cherish them with loyalty, and transmit them whole, and if possible, improved to your children. Yours will, indeed, be no sinecure office. As the public will is the operative spring of all public action, it will be your duty to make and to keep the public will enlightened. There will always be some error to dispel, some prejudice to correct, some illusion to guard against, some imposition to detect and expose. In aid of these individual efforts, you must provide, by public institutions, for diffusing among the people, that general information without which they cannot be protected from the machinations of deceivers. As your country grows in years, you must also cause it to grow in science, literature, arts and refinement. It will be for you to develop and multiply its resources, to check the faults of manners as they rise, and to advance the cause of industry, temperance, moderation, justice, morals and religion, all around you. On you too, will devolve the duty which has been too long neglected, but which cannot with impunity be neglected much longer, of providing for the mitigation, and (is it too much to hope for in North Carolina?) for the ultimate extirpation of the worst evil that afflicts the southern part of our confederacy. Full well do

you know to what I refer, for on this subject there is with all of us, a morbid sensitiveness which gives warning even of an approach to it. Disguise the truth as we may, and throw the blame where we will, it is Slavery which, more than any other cause, keeps us back in the career of improvement. It stifles industry and represses enterprize—it is fatal to economy and providence—it discourages skill—impairs our strength as a community, and poisons morals at the fountain head. How this evil is to be encountered, how subdued, is indeed a difficult and delicate inquiry, which this is not the time to examine, nor the occasion to discuss. I felt, however, that I could not discharge my duty without referring to this subject, as one which ought to engage the prudence, moderation and firmness of those who, sooner or later, must act decisively upon it.

I would not depress your buoyant spirits with gloomy anticipations, but I should be wanting in frankness, if I did not state my conviction that you will be called to the performance of other duties unusually grave and important. Perils surround you and are imminent, which will require clear heads, pure intentions, and stout hearts, to discern and to overcome. There is no side on which danger may not make its approach; but from the wickedness and madness of factions, it is most menacing. Time was, indeed, when factions contended amongst us with virulence and fury; but they were, or affected to be, at issue on questions of principle; now, Americans band together under the names of men, and wear the livery, and put on the badges of their leaders. Then, the individuals of the different parties were found side by side, dispersed throughout the various districts of our confederated Republic; but now, the parties that distract the land, are almost identified with our geographical distinctions. Now, there has come that period, foreseen and dreaded by our Washington, by him "who, more than any other individual, founded this our wide-spreading Empire, and gave to our western world independence and freedom"

—by him, who with a father's warning voice, bade us beware of "parties founded on geographical discriminations." As yet, the sentiment so deeply planted in the hearts of our honest yeomanry, that union is strength, has not been uprooted. As yet, they acknowledge the truth, and feel the force of the homely, but excellent aphorism, "United we stand, divided we fall." As yet, they take pride in the name of "the United States"—in recollection of the fields that were won, the blood which was poured forth, and the glory which was gained in the common cause, and under the common banner of a united country. May God, in his mercy, forbid that I, or you, my friends, should live to see the day, when these sentiments and feelings shall be extinct! Whenever that day comes, then is the hour at hand, when this glorious Republic, this at once national and confederated Republic, which for nearly half a century has presented to the eyes, the hopes and the gratitude of man, a more brilliant and lovely image than Plato, or More, or Harrington, ever feigned or fancied, shall be like a tale that is told, like a vision that hath passed away. But these sentiments and feelings are necessarily weakened, and in the end must be destroyed, unless the moderate, the good and the wise united, "frown indignantly upon the first dawnings of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together its various parts." Threats of resistance, secession, separation—have become common as household words, in the wicked and silly violence of public declaimers. The public ear is familiarized, and the public mind will soon be accustomed, to the detestable suggestions of *DISUNION*! Calculations and conjectures, what may the East do without the South, and what may the South do without the East, sneers, menaces, reproaches, and recriminations, all tend to the same fatal end! What can the East do without the South? What can the South do without the East? They may do much; they may exhibit to the curiosity of political anatomists, and the

pity and wonder of the world, the "*disjecta membra*," the sundered bleeding limbs of a once gigantic body instinct with life and strength and vigor. They can furnish to the philosophic historian, another melancholy and striking instance of the political axiom, that all Republican confederacies have an inherent and unavoidable tendency to dissolution. They will present fields and occasions for border wars, for leagues and counter-leagues, for the intrigues of petty statesmen, the struggles of military chiefs, for confiscations, insurrections, and deeds of darkest hue. They will gladden the hearts of those who have proclaimed, that men are not fit to govern themselves, and shed a disastrous eclipse on the hopes of rational freedom throughout the world. Solon, in his Code, proposed no punishment for parricide, treating it as an impossible crime. Such, with us, ought to be the crime of political parricide—the dismemberment of our "father-land." "*Cari sunt parentes, cari sunt liberi, propinqui, familiares, sed omnes omnium caritates patria una complexa est; pro qua quis bonus dubitet mortem appetere si ei sit profuturus? Quo est detestabilior istorum immanitas qui lacerarunt scelere patriam, et in ea funditus delenda occupati et sunt et fuerunt.*"

If it must be so, let parties and party men continue to quarrel with little or no regard to the public good. They may mystify themselves and others with disputations on political economy, proving the most opposite doctrines to their own satisfaction, and perhaps, to the conviction of no one else on earth. They may deserve reprobation for their selfishness, their violence, their errors, or their wickedness. They may do our country much harm. They may retard its growth, destroy its harmony, impair its character, render its institutions unstable, pervert the public mind, and deprave the public morals. These are, indeed, evils, and sore evils, but the principle of life remains, and will yet struggle with assured success, over these temporary maladies. Still we are great, glorious, united and free; still we have a name that

is revered abroad and loved at home—a name which is a tower of strength to us against foreign wrong, and a bond of internal union and harmony—a name, which no enemy pronounces but with respect, and which no citizen hears, but with a throb of exultation. Still we have that blessed Constitution, which, with all its pretended defects, and all its alleged violations, has conferred more benefit on man, than ever yet flowed from any other human institution—which has established justice, insured domestic tranquillity, provided for the common defence, promoted the general welfare, and which, under God, if we be true to ourselves, will insure the blessings of Liberty to us and our posterity.

Surely, such a country and such a Constitution, have claims upon you, my friends, which cannot be disregarded. I entreat and adjure you then, by all that is near and dear to you on earth, by all the obligations of patriotism, by the memory of your fathers, who fell in the great and glorious struggle, for the sake of your sons whom you would not have to blush for your degeneracy, by all your proud recollections of the past, and all your fond anticipations of the future renown of our nation—preserve that Country, uphold that Constitution. Resolve, that they shall not be lost while in your keeping, and may God Almighty strengthen you to perform that vow!

## EXTRACT FROM A SERMON,

ON DUELLING.

BY LYMAN BEECHER, D. D.



AND now let me ask you solemnly ; with these considerations in view, will you persist in your attachment to these guilty men ? Will you any longer, either deliberately or thoughtlessly vote for them ? Will you renounce allegiance to your Maker, and cast the bible behind your back ? Will you confide in men, void of the fear of God and destitute of moral principle ? Will you intrust *life* to MURDERERS, and *liberty* to DESPOTS ? Are you patriots, and will you constitute those legislators, who despise you, and despise equal laws, and wage war with the eternal principles of justice ? Are you christians, and, by upholding duellists, will you deluge the land with blood, and fill it with widows and with orphans ? Will you aid in the prostration of justice—in the escape of criminals—in the extinction of liberty ? Will you place in the chair of state—in the senate—or on the bench of justice, men who, if able, would murder you for speaking truth ? Shall your elections turn on expert shooting, and your deliberative bodies become an host of armed men ? Will you destroy public morality by tolerating, yea, by rewarding the most infamous crimes ? Will you teach your children that there is no guilt in murder ? Will you instruct them to think lightly of duelling, and train them up to destroy or be destroyed in the bloody field ? Will you bestow your suffrage, when you know that by withholding it you may arrest this deadly evil—when this too is the only way in which it

can be done, and when the present is perhaps the only period in which resistance can avail—when the remedy is so easy, so entirely in your power; and when God, if you do not punish these guilty men, will most inevitably punish you?

If the widows and the orphans, which this wasting evil has created and is yearly multiplying, might all stand before you, could you witness their tears, or listen to their details of anguish? Should they point to the murderers of their fathers, their husbands, and their children, and lift up their voice, and implore your aid to arrest an evil which had made them desolate, could you disregard their cry? Before their eyes could you approach the poll, and patronize by your vote the destroyers of their peace? Had you beheld a dying father, conveyed bleeding and agonizing to his distracted family, had you heard their piercing shrieks and witnessed their frantic agony; would you reward the savage man who had plunged them in distress? Had the duellist destroyed your neighbor—had your own father been killed by the man who solicits your suffrage—had your son, laid low by his hand, been brought to your door pale in death and weltering in blood—would you then think the crime a small one? Would you honor, with your confidence, and elevate to power by your vote, the guilty monster? And what would you think of your neighbors, if, regardless of your agony, they should reward him? And yet, such scenes of unutterable anguish are multiplying every year. Every year the duellist is cutting down the neighbor of somebody. Every year, and many times in the year, a father is brought dead or dying to his family, or a son laid breathless at the feet of his parents; and every year you are patronizing by your votes the men who commit these crimes, and looking with cold indifference upon, and even mocking, the sorrows of your neighbors. Beware—I admonish you to beware, and especially such of you as have promising sons preparing for active life, lest, having no feeling for the sorrows of another,

you be called to weep for your own sorrow ; lest your sons fall by the hand of the very murderer for whom you vote, or by the hand of some one whom his example has trained to the work of blood.

With such considerations before you, why do you wish to vote for such men ? What have they done for you, what can they do, that better men cannot as happily accomplish ? And will you incur all this guilt, and hazard all these consequences for nothing ? Have you no religion, no conscience, no love to your country, no attachment to liberty, no humanity, no sympathy, no regard to your own welfare in this life, and no fear of consequences in the life to come ? Oh, my countrymen, awake ! Awake to crimes which are your disgrace—to miseries which know not a limit—to judgments which will make you desolate.

## EXTRACT FROM A SERMON,

ON THE PRACTICALNESS OF A REFORM IN MORALS.

BY LYMAN BEECHER, D. D.



WE are to consider some of the motives which should animate the wise and the good to make immediate and vigorous exertion for the reformation of morals, and the preservation of our laws and institutions.

And certainly, the importance of the interest in jeopardy demands our first and most serious regard.

If we consider only the temporal prosperity of the nation, the interest is the most important earthly interest that ever called forth the enterprise of man. No other portion of the human race ever commenced a national existence as we commenced ours. Our very beginning was civilized, learned and pious. The sagacious eye of our ancestors looked far down the vale of time. Their benevolence laid foundations, and reared superstructures, for the accommodation of distant generations. Through peril, and tears, and blood, they procured the inheritance, which, with many prayers, they bequeathed unto us. It has descended in an unbroken line. It is now in our possession impaired indeed by our folly, perverted and abused, but still the richest inheritance which the mercy of God continues to the troubled earth. Nowhere beside, if you search the world over, will you find so much real liberty; so much equality; so much personal safety, and temporal prosperity; so general an extension of useful knowledge; so much religious instruction; so much moral restraint; and so much divine mercy, to make these

blessings the power of God, and the wisdom of God unto salvation. Shall we throw away this precious bequest? Shall we surrender our laws and liberties, our religion and morals, our social and domestic blessings, to the first invader? Shall we despair and die of fear, without an effort to avert our doom? What folly! what infatuation! what madness to do so! With what indignation, could indignation be in heaven, would our fathers look down upon the deed. With what lamentation, could tears be in heaven, would they weep over it. With what loud voices, could they speak to us from heaven, would they beseech their degenerate children to put their trust in God, and contend earnestly for those precious institutions and laws for which they toiled and bled.

2. If we do not awake and engage vigorously in the work of reformation, it will soon be too late.

Though reformation be always practicable if a people are disposed to reform, there is a point of degradation from which neither individuals nor nations *are disposed* to arise, and from which the Most High is seldom disposed to raise them. When irreligion and vice shall have contaminated the mass of the people, when the majority, emancipated from civil and moral restraint, shall be disposed to set aside the laws and institutions and habits of their fathers, then indeed it may be feared that our transgressions and our sins will be upon us, and that we shall pine away and die in them. The means of preservation passing into other hands, will become the means of destruction. Talents, and official influence, and the power of legislation, and all the resources of the State may be perverted to demolish our institutions, laws and usages, until every vestige of ancient wisdom and prosperity is gone.

To this state of things we are hastening, and, if no effort be made to stop our progress, the sun in his course is not more resistless than our doom. Our vices are digging the grave of our liberties, and preparing to entomb our glory.

! We may sleep, but the work goes on. We may despise admonition, but our destruction slumbereth not. Travelling, and worldly labor, and visiting, and amusement on the sabbath, will neither produce nor preserve such a state of society, as the conscientious observance of the sabbath has helped to produce and preserve; the enormous consumption of ardent spirits in our land will produce neither bodies nor minds like those which were the offspring of temperance and virtue. The neglect of family government, and family prayer, and the religious education of children, will not produce such freemen as were formed by early habits of subordination, and the constant influence of the fear of God; the neglect of official duty in magistrates to execute the laws will not produce the same effects, which were produced by the vigilance and fidelity of our fathers, to restrain and punish crimes.

Our institutions, civil and religious, have out-lived that domestic discipline and official vigilance in magistrates to execute the laws which rendered obedience easy and habitual. The laws now are beginning to operate extensively upon necks unaccustomed to the yoke, and when they shall become irksome to the majority, their execution will become impracticable. To this situation we are already reduced in some districts of the land. Drunkards reel through the streets, day after day, and year after year, with entire impunity. Profane swearing is heard, and even by magistrates, as though they heard it not. Efforts to stop travelling on the sabbath, have in all places become feeble, and in many places, they have wholly ceased. Informing officers complain that magistrates will not regard their informations, and that the public sentiment will not bear them out in executing the laws; and conscientious men who dare not violate an oath, have begun to refuse the office. The only proper characters to sustain it, the only men who can retrieve our declining state, are driven into the back ground, and their places filled with men of easy conscience, who will either

do nothing, or by their own example help on the ruin. The public conscience is becoming callous by the frequency and impunity of crimes. The sin of violating the sabbath is becoming in the public estimation a little sin, and the shame of it, nothing. The disgrace is divided among so many, that none regard it. The sabbath is trodden down by a host of men, whom shame alone, in better days, would have deterred entirely from this sin. In the mean time, many, who lament these evils, are augmenting them by predicting that all is lost, encouraging the enemy, and weakening the hands of the wise and good. But truly, we do stand on the confines of destruction. The mass is changing. We are becoming another people. Our habits have held us, long after those moral causes which formed them have in a great degree ceased to operate. These habits, at length, are giving way. So many hands have so long been employed to pull away foundations, and so few to repair the breaches, that the building totters. So much enterprise has been displayed in removing obstructions from the current of human depravity, and so little to restore them, that the stream at length is beginning to run. It may be stopped now, but it will soon become deep, and broad, and rapid, and irresistible.

The crisis then has come. By the people of this generation, by ourselves probably, the amazing question is to be decided, whether the inheritance of our fathers shall be preserved, or thrown away—whether our sabbaths shall be a delight, or a loathing—whether the taverns on that holy day, shall be crowded with drunkards, or the sanctuary of God with humble worshippers—whether riot and profanity shall fill our streets, and poverty our dwellings, and convicts our jails, and violence our land; or whether industry, and temperance, and righteousness, shall be the stability of our times—whether mild laws shall receive the cheerful submission of freemen, or the iron rod of a tyrant compel the trembling homage of slaves. Be not deceived. Human nature in this nation is like human nature every where. All actual

difference in our favor is adventitious, and the result of our laws, institutions, and habits. It is a *moral influence* which, with the blessing of God, has formed a state of society so eminently desirable. The same influence which has formed it, is indispensable to its preservation. The rocks and hills of New England will remain till the last conflagration; but, let the sabbath be profaned with impunity, the worship of God be abandoned, the government and religious instruction of children be neglected, and the streams of intemperance be permitted to flow, and her glory will depart. The wall of fire will no more surround her, and the munition of rocks will no longer be her defence. But,

3. If we do neglect our duty, and suffer our laws and institutions to go down, we give them up forever. It is easy to relax, easy to retreat, but impossible, when the abomination of desolation has once passed over, to rear again the prostrate altars, and gather again the fragments, and build up the ruins of demolished institutions. Neither we nor our children shall ever see another New England, if this be destroyed. All is lost irretrievably when the landmarks are once removed, and the bands which now hold us are once broken. Such institutions, and such a state of society, can be established only by such men as our fathers were, and in such circumstances as they were. They could not have made a New England in Holland. They made the attempt but failed. Nowhere could they have succeeded, but in a wilderness; where *they gave the precepts, and set the example, and made, and executed the laws*. By vigilance, and prayer, and exertion, we may defend these institutions, retrieve much of what we have lost, and perpetuate a better state of society than can elsewhere be made by the art of man. But, let the enemy come in like a flood, and overturn, and overturn, and no place will be found for repentance, though it be sought carefully with tears.

4. If we give up our laws and institutions, our guilt and misery will be very great.

We shall become slaves, and slaves to the worst of masters. The profane and the profligate, men of corrupt minds, and to every good work reprobate, will be exalted to pollute us by their example, to distract us by their folly, and impoverish us by fraud and rapine. Let loose from wholesome restraint, and taught to sin by the example of the great, a scene most horrid to be conceived, but more dreadful to be experienced, will ensue. No people are more fitted to destruction, if they go to destruction, than we ourselves. All the daring enterprise of our countrymen emancipated from moral restraint, will become the desperate daring of unrestrained sin. Should we break the bands of Christ, and cast his cords from us, and begin the work of self-destruction, it will be urged on with a malignant enterprise which has no parallel in the annals of time; and be attended with miseries, such as the sun has never looked upon.

The hand that overturns our laws and altars is the hand of death unbarring the gate of Pandemonium, and letting loose upon our land the crimes and the miseries of hell. Even if the Most High should stand aloof, and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative wo. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us; and never, since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart—the day of judgment has come—the great earthquake which is to sink Babylon is shaking the nations, and the waves of the mighty commotion are dashing upon every shore. Is this, then, a time to remove foundations, when the earth itself is shaken? Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming on the earth? Is this a time to run upon his neck, and the thick bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this

a time to throw away the shield of faith, when his arrows are drunk with the blood of the slain; to cut from the anchor of hope, when the clouds are collecting, and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea, and island is fleeing in dismay from the face of an incensed God?

5. The judgments of God which we feel, and those which impend, call for immediate repentance and reformation. Our country has never seen such a day as this. By our sins we are fitted to destruction. God has begun in earnest, his work, his strange work, of national desolation. For many years the ordinary gains of industry have, to a great extent, been cut off. The counsels of the nation have by one part of it been deemed infatuation, and by the other part oracular wisdom; while the action and reaction of parties have shaken our institutions to their foundations, debased our morals, and awakened animosities which expose us to dismemberment and all the horrors of civil war. But for all this his anger is not turned away, but his hand is stretched out still. On our seaboard, are the alarms and the plagues of war. On our frontiers is heard the trumpet of alarm mingling with the war-whoop of the savage, and the cries and dying groans of murdered families. In the south, a volcano whose raging fires and murmuring thunders have long been suppressed, is now with loud admonition threatening an eruption. In the midst of these calamities the angel of God has received commission to unsheath his sword, and extend far and wide the work of death. The little child and the blooming youth, the husband and the wife, men of talents and usefulness, the ministers of the sanctuary and the members of the church of God, bow before the stroke, and sink to the grave. That dreadful tempest, the sound of which, till late, was heard only from afar as it was borne across the Atlantic, has at length begun to

beat upon us, and those mighty burnings, the smoke of which we have hitherto beheld from afar, have begun in our nation their devouring course. Nothing can avert the tempest, and nothing can extinguish our burning, but repentance and reformation; for it is the tempest of the wrath of God, and the fire of his indignation.

6. Our advantages to achieve a reformation of morals are great, and will render our guilt and punishment proportionably aggravated, if we neglect to avail ourselves of them.

We are not yet undone. The harvest is not past; the summer is not ended. There is yet remaining much health and strength, in many parts of our land. This State especially, is by its laws thoroughly furnished to every good work. Let our laws be executed, and we may live for ever. Nor is their execution to be despaired of. In every town in the State the majority of the population are decidedly opposed, it is believed, to those immoral practices which our laws condemn. And in most towns and societies, it is a *small minority* who corrupt with impunity the public morals. Let the friends of virtue, then, express their opinions, and unite their influence, and the laws can be executed. Crimes will become disgraceful, and the non-execution of the laws more hazardous to popularity than their faithful execution. The friends of good morals and good government, have it yet in their power to *create a public opinion* which nothing can resist. The wicked are bold in appearance, but they are cowards at heart; their threats and boasting are loud, but they are "*vox et pretereā nihil*." God is against them—their own consciences are against them—the laws are against them—and let only the public opinion be arrayed against them, and five shall chase a thousand, and an hundred shall put ten thousand to flight.

It is not as if we were called upon to make new laws, and establish usages unknown before. We make no innovation. We embark in no novel experiment. We set up no new standard of morals. We encroach upon no man's liberty.

We lord it over no man's conscience. We stand upon the defensive merely. We contend for our altars and our firesides. We rally around the standard which our father's reared, and our motto is, 'THE INHERITANCE WHICH THEY BEQUEATHED, NO MAN SHALL TAKE FROM US.' The executive, legislative, and judicial departments of the government are in the hands of men, who, we doubt not, will lend to the work of reformation their example, their prayers, their weight of character, official influence, and their active co-operation. And will not the clergy, and christian churches, of all denominations, array themselves on the side of good morals and the laws? Will they not like a band of brothers, and terrible to the wicked as an army with banners, contend earnestly for the precepts of the gospel? If with such means of self-preservation, we pine away and die in our sins, we shall deserve to die; and our death will be dreadful.

7. But, were our advantages fewer than they are, the Lord will be on our side and will bless us, if we repent and endeavor to do our duty.

He commands us to repent and reform, and what he commands his people to do, he will help them to accomplish if they make the attempt. He has promised to help them. He always has given efficacy, more or less, to the faithful exertions of men to do good. At the present time, in a peculiar manner does he smile upon every essay to do good. Not a finger is lifted in vain in any righteous cause, the result of every enterprise surpasses expectation, the grain of mustard becomes a tree, the little leaven leavens the lump. The voice of providence now is, "In the morning sow thy seed, and in the evening withhold not thy hand, for this and that shall both prosper." The God in whose help we confide is also our fathers' God, who remembers mercy to the thousandth generation of them that fear him, and keep his commandments. Within the broad circumference of this covenant we stand, and neither few nor obscure are the indications of his mercy in the midst of wrath.

8. The work of reformation is already, it may be hoped, auspiciously begun.

Though in some things there is a fearful declension of morals, which if not arrested, will inevitably destroy us; yet it ought to be gratefully acknowledged, that in some respects, our moral state has for a considerable period been growing better. The progress of civilization and religion has softened the manners of the people, and banished to a great extent, that violence of passion which ended in broils and law suits. Those indecencies also, which too often polluted the intercourse of the sexes, and warred upon the best interests of society, have to a great extent, given place to habits of refinement and virtue. Though at this time there be heresies, that they which are approved may be manifest; there has never been in this state, perhaps never in the nation, a more extensive prevalence of evangelical doctrine. Great efforts have been made also, and with signal success, to raise up a learned and pious ministry for the churches, from which, in time, a great reforming influence may be expected: for the morals of a nation will ever hold a close alliance with the talents and learning, the piety and orthodoxy, of its clergy. The number of pious persons has, in the course of fifteen years, been greatly increased, and has been attended with a more than correspondent increase of prayer. Those local weekly associations for prayer which are now spread over our land, are, most of them, of comparatively recent origin.

In perfect accordance with this increased spirit of prayer, has been the effusion of the Holy Spirit in the revival of religion. These revivals have been numerous, great and glorious; and, blessed be God, they still prevail. Their reforming influence has been salutary beyond expression. Wherever they have existed, they have raised up the foundations of many generations. They have done more than all other causes to arrest our general decline, and are this moment turning back the captivity of our land. The churches under their renovating influence, are beginning to maintain

a more efficient discipline, and to superintend with more fidelity the religious education of their baptized children. The principles of infidel philosophy with respect to civil government, and the government and religious education of children, have it is hoped had their day, and are retiring to to their own place, succeeded happily, by the maxims of revelation and common sense.

The missionary spirit which is beginning to pervade our land, promises also, an auspicious reforming influence. It teaches us to appreciate more justly our own religious privileges, and calls off the hearts of thousands from political and sectarian bickerings, to unite them in one glorious enterprise of love. Who, but the Lord our God, has created that extensive and simultaneous predisposition in the public mind, to favor a work of reformation? Who in this day of clouds and tempest, has opened the eyes of the people to recognise their dependence upon God, and his avenging hand in the judgments which they feel, and turned their hearts to seek him to an unusual extent, by fasting, and humiliation, and prayer? Who, indeed, has poured out upon our land, a spirit of reformation as *real*, if not yet as universal, as the spirit of missions? The fact is manifest from the zeal of individuals, the reviving fidelity of magistrates in various places, the addresses of ecclesiastical bodies, and the formation of general and local associations to suppress crimes, and support the laws and institutions of our land.

The Most High, then, has begun to help us. While his judgments are abroad, the nation is beginning to learn righteousness. These favorable circumstances do by no means supersede the necessity of special exertion; but they are joyful pledges that our labor shall not be in vain in the Lord. They are his providential voice, announcing that he is waiting to be gracious; and that, if we "hearken to him, he will soon subdue our enemies, and turn his hand against our adversaries; that the haters of the Lord shall submit themselves unto him, but that our time shall endure forever." Therefore,

9. If we endure a little longer, the resources of the millennial day will come to our aid.

Many are the prophetic signs which declare the rapid approach of that day. Babylon the great is fallen. The false prophet is hastening to perdition. That wicked one hath appeared, whom the Lord will destroy by the breath of his mouth and the brightness of his coming. The day of his vengeance is wasting the earth. The last vial of the wrath of God is running. The angel having the everlasting Gospel to preach to men, has begun his flight; and, with trumpet sounding long, and waxing loud, is calling to the nations to look unto Jesus and be saved. Soon will the responsive song be heard from every nation, and kindred, and tongue, and people, as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying; allelujah, for the Lord God omnipotent reigneth.

On the confines of such a day, shall we despair? While its blessed light is beginning to shine, shall we give up our laws and institutions, and sink down to the darkness and torments of the bottomless pit?

10. But considerations, before which the kingdoms of this world fade and are forgotten, call us to instant exertion in the work of reformation.

Every one of us must stand before the judgment seat of Christ. Every one of us, as a friend, or an enemy, shall live under his government forever. We shall drink of the river of pleasure, or of the cup of trembling. We shall sing the song of Moses and the Lamb, or lift up our cries with the smoke of our torment. The institutions in danger, are the institutions of heaven, provided to aid us in fleeing from the wrath to come. The laws to be preserved, are laws which have lent their congenial influence to the immortal work of saving sinners. The welfare of millions through eternity, depends, under God, upon their preservation.

Ye parents—which of your children can you give up to

the miseries of a profligate life, and the pangs of an impenitent death? Which, undone by your example, or negligence, or folly, are you prepared to meet on the left hand of your Judge? Which, if by a miracle of mercy you should ascend to heaven, can you leave behind, to go away into everlasting punishment? Call around you the dear children whom God has given you, and look them o'er and o'er, and, if among them all you cannot find a victim to sacrifice, awake, and with all diligence uphold those institutions which the good shepherd has provided to protect and save them.

My fathers and brethren who minister at the altar—the time is short. We must soon meet our people at the bar of God; should we meet any of them undone by our example, or sloth, or unbelief, dreadful will be the interview! Shall we not lift up our voice as a trumpet, and do quickly, and with all our might, what our hands find to do?

Ye magistrates of a christian land, ye ministers of God for good—the people of this land, alarmed by the prevalence of crimes and by the judgments of God, look up to you for protection. By the glories and terrors of the judgment day, by the joys of heaven and the miseries of hell they beseech you, as the ministers of God, to save them and their children from the dangers of this untoward generation.

Ye men of wealth and influence—will ye not help in this great attempt to reform and save our land? Are not these distinctions, talents, for the employment of which you must give an account to God; and can you employ them better, than to consecrate them to the service of your generation by the will of God?

Let me entreat those unhappy men who haste to be rich by unlawful means, who thrive by the vices and ruin of their fellow men, to consider their end. How dreadful to you will be the day of death! How intolerable, the day of judgment! How many broken-hearted widows, and fatherless children, will then lift up their voices to testify against you. How many of the lost spirits will ascend from the world of

wo, to cry out against you, as the wretches who ministered to their lusts, and fitted them for destruction. In vain will you plead that if you had not done the murderous deed, other men would have done it ; or that, if you had not destroyed them, they had still destroyed themselves. If other men had done the deed, they, and not you, would answer for it ; if they had destroyed themselves without your agency, their blood would be upon their own heads. But as you contributed voluntarily to their destruction, you will be holden as partakers in their sin, and their blood will be required at your hands. Why, then, will you traffic in the souls and bodies of men, and barter away your souls for the gains of a momentary life ?

To conclude. Let me entreat the unhappy men who are the special objects of legal restraint, to cease from their evil ways, and, by voluntary reformation, supersede the necessity of coercion and punishment. Why will you die ? What fearful thing is there in heaven, which makes you flee from that world ? What fascinating object in hell, that excites such frenzied exertion to burst every band, and overleap every mound, and force your way downward to the chambers of death ? Stop, I beseech you, and repent, and Jesus Christ shall blot out your sins, and remember your transgressions no more. Stop, and the host who follow your steps shall turn, and take hold on the path of life. Stop, and the wide waste of sin shall cease, and the song of angels shall be heard again ; "Glory to God in the highest ; on earth peace, good will to men." Stop, and instead of wailing with the lost, you shall join the multitudes which no man can number, in the ascription of blessing, and honor, and glory, and power, to him that sitteth on the throne, and to the Lamb, forever and ever.

**EXTRACT FROM A SPEECH,**  
**ON THE EXPEDIENCY OF ADOPTING THE FEDERAL CON-**  
**STITUTION.**  
**BY JAMES WILSON.**



It has been too well known—it has been too severely felt—that the present confederation is inadequate to the government and to the exigencies of the United States. The great struggle for liberty in this country, should it be unsuccessful, will probably be the last one which we shall have for her existence and prosperity, in any part of the globe. And it must be confessed, that this struggle has, in some of the stages of its progress, been attended with symptoms that foreboded no fortunate issue. To the iron hand of tyranny, which was lifted up against her, she manifested, indeed, an intrepid superiority. She broke in pieces the fetters which were forged for her, and showed that she was unassailable by force. But she was environed by dangers of another kind, and springing from a very different source. While she kept her eye steadily fixed on the efforts of oppression, licentiousness was secretly undermining the rock on which she stood.

Need I call to your remembrance the contrasted scenes, of which we have been witnesses? On the glorious conclusion of our conflict with Britain, what high expectations were formed concerning us by others? What high expectations did we form concerning ourselves! Have those expectations been realized? No. What has been the cause? Did our citizens lose their perseverance and magnanimity?

No. Did they become insensible of resentment and indignation at any high handed attempt, that might have been made to injure and enslave them? No. What then has been the cause? The truth is, we dreaded danger only on one side: this we manfully repelled. But on another side, danger, not less formidable, but more insidious, stole in upon us; and our unsuspecting tempers were not sufficiently attentive, either to its approach or to its operations. Those, whom foreign strength could not overpower, have well nigh become the victims of internal anarchy.

If we become a little more particular, we shall find that the foregoing representation is by no means exaggerated. When we had baffled all the menaces of foreign power, we neglected to establish among ourselves a government that would ensure domestic vigor and stability. What was the consequence? The commencement of peace was the commencement of every disgrace and distress, that could befall a people in a peaceful state. Devoid of national power, we could not prohibit the extravagance of our importations, nor could we derive a revenue from their excess. Devoid of national importance, we could not procure for our exports a tolerable sale at foreign markets. Devoid of national credit, we saw our public securities melt in the hands of the holders, like snow before the sun. Devoid of national dignity, we could not, in some instances, perform our treaties on our part; and, in other instances, we could neither obtain nor compel the performance of them on the part of others. Devoid of national energy, we could not carry into execution our own resolutions, decisions, or laws.

Shall I become more particular still? The tedious detail would disgust me: nor is it now necessary. The years of langour are past. We have felt the dishonor, with which we have been covered: we have seen the destruction with which we have been threatened. We have penetrated the causes of both, and when we have once discovered them, we have begun to search for the means of removing them.

For the confirmation of these remarks, I need only to appeal to an enumeration of facts. The proceedings of Congress, and of the several states, are replete with them. They all point out the weakness and insufficiency of the present confederation as the cause, and an efficient general government as the only cure of our political distempers.

Under these impressions, and with these views, was the late convention appointed; and under these impressions, and with these views, the late convention met.

We now see the great end which they proposed to accomplish. It was to frame, for the consideration of their constituents, one federal and national constitution—a constitution that would produce the advantages of good, and prevent the inconveniences of bad government—a constitution, whose beneficence and energy would pervade the whole union, and bind and embrace the interests of every part—a constitution that would ensure peace, freedom and happiness, to the states and people of America.

We are now naturally led to examine the means, by which they proposed to accomplish this end. This opens more particularly to our view the important discussion before us. But previously to our entering upon it, it will not be improper to state some general and leading principles of government, which will receive particular applications in the course of our investigations.

There necessarily exists in every government a power, from which there is no appeal; and which, for that reason, may be termed supreme, absolute, and uncontrollable. Where does this power reside? To this question, writers on different governments will give different answers. Sir William Blackstone will tell you, that in Britain, the power is lodged in the British parliament; that the parliament may alter the form of the government; and that its power is absolute and without control. The idea of a constitution, limiting and superintending the operations of legislative authority, seems not to have been accurately under-

stood in Britain. There are, at least, no traces of practice, conformable to such a principle. The British constitution is just what the British parliament pleases. When the parliament transferred legislative authority to Henry the eighth, the act transferring it could not, in the strict acceptation of the term, be called unconstitutional.

To control the power and conduct of the legislature by an overruling constitution, was an improvement in the science and practice of government reserved to the American States.

Perhaps some politician, who has not considered, with sufficient accuracy, our political systems, would answer, that, in our governments, the supreme power is vested in the constitutions. This opinion approaches a step nearer to the truth, but does not reach it. The truth is, that, in our governments, the supreme, absolute, and uncontrollable power remains in the people. As our constitutions are superior to our legislatures; so the people are superior to our constitutions. Indeed, the superiority, in this last instance, is much greater; for the people possess, over our constitutions, control in act, as well as in right.

The consequence is, that the people may change the constitutions, whenever and however they please. This is a right, of which no positive institution can ever deprive them.

These important truths, sir, are far from being merely speculative: we, at this moment, speak and deliberate under their immediate and benign influence. To the operation of these truths, we are to ascribe the scene, hitherto unparalleled, which America now exhibits to the world—a gentle, a peaceful, a voluntary, and a deliberate transition from one constitution of government to another. In other parts of the world, the idea of revolutions in government is, by a mournful and indissoluble association, connected with the idea of wars, and all the calamities attendant on wars. But happy experience teaches us to view such revolutions in a very different light—to consider them only as progres-

sive steps in improving the knowledge of government, and increasing the happiness of society and mankind.

Oft have I viewed with silent pleasure and admiration, the force and prevalence, through the United States, of this principle—that the supreme power resides in the people; and that they never part with it. It may be called the panacea in politics. There can be no disorder in the community but may here receive a radical cure. If the error be in the legislature, it may be corrected by the constitution; if in the constitution, it may be corrected by the people. There is a remedy, therefore, for every distemper in government, if the people are not wanting to themselves. For a people wanting to themselves, there is no remedy: from their power, as we have seen, there is no appeal: to their error, there is no superior principle of correction.

There are three simple species of government—monarchy, where the supreme power is in a single person—aristocracy, where the supreme power is in a select assembly, the members of which either fill up, by election, the vacancies in their own body, or succeed to their places in it by inheritance, property, or in respect of some personal right or qualification—a republic or democracy, where the people at large retain the supreme power, and act either collectively or by representation. Each of these species of government has its advantages and disadvantages.

The advantages of a monarchy are, strength, despatch, secrecy, unity of counsel. Its disadvantages are, tyranny, expense, ignorance of the situation and wants of the people, insecurity, unnecessary wars, evils attending elections or successions.

The advantage of aristocracy is, wisdom, arising from experience and education. Its disadvantages are, dissensions among themselves, oppression to the lower orders.

The advantages of democracy are, liberty, equal, cautious and salutary laws, public spirit, frugality, peace, opportunities of exciting and producing the abilities of the best

citizens. Its disadvantages are, dissensions, the delay and disclosure of public counsels, the imbecility of public measures retarded by the necessity of a numerous consent.

A government may be composed of two or more of the simple forms above mentioned. Such is the British government. It would be an improper government for the United States; because it is inadequate to such an extent of territory; and because it is suited to an establishment of different orders of men. A more minute comparison between some parts of the British constitution, and some parts of the plan before us, may, perhaps, find a proper place in a subsequent period of our business.

What is the nature and kind of that government, which has been proposed for the United States, by the late convention? In its principle, it is purely democratical: but that principle is applied in different forms, in order to obtain the advantages, and exclude the inconveniences of the simple modes of government.

If we take an extended and accurate view of it, we shall find the streams of power running in different directions, in different dimensions, and at different heights, watering, adorning, and fertilizing the fields and meadows, through which their courses are led; but if we trace them, we shall discover, that they all originally flow from one abundant fountain. In this constitution, all authority is derived from  
THE PEOPLE.

Fit occasions will hereafter offer for particular remarks on the different parts of the plan. I have now to ask pardon of the house for detaining them so long.

**EXTRACT FROM A SPEECH,**  
**ON THE EXPEDIENCY OF ADOPTING THE FEDERAL CON-**  
**STITUTION.**  
**BY ALEXANDER HAMILTON.**



SIR, we hear constantly a great deal, which is rather calculated to awake our passions, and create prejudices, than to conduct us to the truth, and teach us our real interests. I do not suppose this to be the design of the gentlemen. Why then are we told so often of an aristocracy? For my part, I hardly know the meaning of this word as it is applied. If all we hear be true, this government is really a very bad one. But who are the aristocracy among us? Where do we find men, elevated to a perpetual rank above their fellow-citizens; and possessing powers entirely independent of them? The arguments of the gentlemen only go to prove that there are men who are rich, men who are poor; some who are wise, and others who are not. That indeed every distinguished man is an aristocrat. This reminds me of a description of the aristocrats, I have seen in a late publication, styled the Federal Farmer. The author reckons in the aristocracy, all governors of states, members of congress, chief magistrates, and all officers of the militia. This description, I presume to say, is ridiculous. The image is a phantom. Does the new government render a rich man more eligible than a poor one? No. It requires no such qualification. It is bottomed on the broad and equal principle of your state constitution.

Sir, if the people have it in their option, to elect their

most meritorious men, is this to be considered as an objection? Shall the constitution oppose their wishes, and abridge their most invaluable privilege? While property continues to be pretty equally divided, and a considerable share of information pervades the community, the tendency of the people's suffrages, will be to elevate merit even from obscurity. As riches increase, and accumulate in few hands; as luxury prevails in society, virtue will be in a greater degree considered as only a graceful appendage of wealth, and the tendency of things will be to depart from the republican standard. This is the real disposition of human nature: it is what neither the honorable member nor myself can correct; it is a common misfortune, that awaits our state constitution, as well as all others.

There is an advantage incident to large districts of election, which perhaps the gentlemen, amidst all their apprehensions of influence and bribery, have not adverted to. In large districts, the corruption of the electors is much more difficult. Combinations for the purposes of intrigue are less easily formed: factions and cabals are little known. In a small district, wealth will have a more complete influence; because the people in the vicinity of a great man, are more immediately his dependants, and because this influence has fewer objects to act upon. It has been remarked, that it would be disagreeable to the middle class of men to go to the seat of the new government. If this be so, the difficulty will be enhanced by the gentleman's proposal. If his argument be true, it proves, that the larger the representation is, the less will be your choice of having it filled. But, it appears to me frivolous to bring forward such arguments as these. It has answered no other purpose, than to induce me, by way of reply, to enter into discussions, which I consider as useless, and not applicable to our subject.

It is a harsh doctrine, that men grow wicked in proportion as they improve and enlighten their minds. Experience has by no means justified us in the supposition, that

there is more virtue in one class of men than in another. Look through the rich and the poor of the community ; the learned and the ignorant. Where does virtue predominate ? The difference indeed consists, not in the quantity but kind of vices, which are incident to various classes ; and here the advantage of character belongs to the wealthy. Their vices are probably more favorable to the prosperity of the state, than those of the indigent, and partake less of moral depravity.

After all, sir, we must submit to this idea, that the true principle of a republic is, that the people should choose whom they please to govern them. Representation is imperfect, in proportion as the current of popular favor is checked. This great source of free government, popular election, should be perfectly pure, and the most unbounded liberty allowed. Where this principle is adhered to ; where, in the organization of the government, the legislative, executive and judicial branches are rendered distinct ; where again the legislative is divided into separate houses, and the operations of each are controlled by various checks and balances, and above all, by the vigilance and weight of the state governments ; to talk of tyranny, and the subversion of our liberties, is to speak the language of enthusiasm. This balance between the national and state governments ought to be dwelt on with peculiar attention, as it is of the utmost importance. It forms a double security to the people. If one encroaches on their rights, they will find a powerful protection in the other. Indeed, they will both be prevented from overpassing their constitutional limits, by a certain rivalry, which will ever subsist between them. I am persuaded, that a firm union is as necessary to perpetuate our liberties, as it is to make us respectable ; and experience will probably prove, that the national government will be as natural a guardian of our freedom, as the state legislatures themselves.

Suggestions, sir, of an extraordinary nature, have been

frequently thrown out in the course of the present political controversy. It gives me pain to dwell on topics of this kind; and I wish they might be dismissed. We have been told, that the old confederation has proved inefficacious, only because intriguing and powerful men, aiming at a revolution, have been for ever instigating the people, and rendering them disaffected with it. This, sir, is a false insinuation. The thing is impossible. I will venture to assert, that no combination of designing men under Heaven, will be capable of making a government unpopular, which is in its principles a wise and good one, and vigorous in its operations.

The confederation was framed amidst the agitation and tumult of society. It was composed of unsound materials put together in haste. Men of intelligence discovered the feebleness of the structure, in the first stages of its existence; but the great body of the people, too much engrossed with their distresses, to contemplate any but the immediate causes of them, were ignorant of the defects of their constitution. But when the dangers of war were removed, they saw clearly what they had suffered, and what they had yet to suffer, from a feeble form of government. There was no need of discerning men to convince the people of their unhappy situation; the complaint was co-extensive with the evil, and both were common to all classes of the community. We have been told, that the spirit of patriotism, and love of liberty, are almost extinguished among the people; and that it has become a prevailing doctrine, that republican principles ought to be hooted out of the world. Sir, I am confident that such remarks as these are rather occasioned by the heat of argument, than by a cool conviction of their truth and justice. As far as my experience has extended, I have heard no such doctrine, nor have I discovered any diminution of regard for those rights and liberties, in defence of which, the people have fought and suffered. There have been, undoubtedly, some men who have had speculative doubts

on the subject of government ; but the principles of republicanism are founded on too firm a basis to be shaken by a few speculative and sceptical reasoners. Our error has been of a very different kind. We have erred through excess of caution, and a zeal false and impracticable. Our counsels have been destitute of consistency and stability. I am flattered with a hope, sir, that we have now found a cure for the evils under which we have so long labored. I trust, that the proposed constitution affords a genuine specimen of representative and republican government, and that it will answer, in an eminent degree, all the beneficial purposes of society.

## **EXTRACT FROM A SPEECH,**

**ON THE EXPEDIENCY OF ADOPTING THE FEDERAL CONSTITUTION.**

**BY ALEXANDER HAMILTON.**



**MR.** Chairman, it has been advanced as a principle, that no government but a despotism, can exist in a very extensive country. This is a melancholy consideration indeed. If it were founded on truth, we ought to dismiss the idea of a republican government, even for the state of New York. This idea has been taken from a celebrated writer, who, by being misunderstood, has been the occasion of frequent fallacies in our reasoning on political subjects. But the position has been misapprehended; and its application is entirely false and unwarrantable: it relates only to democracies, where the whole body of the people meet to transact business: and where representation is unknown. Such were a number of ancient, and some modern independent cities. Men who read without attention, have taken these maxims respecting the extent of country; and, contrary to their proper meaning, have applied them to republics in general. This application is wrong in respect to all representative governments; but especially in relation to a confederacy of states, in which the supreme legislature has only general powers, and the civil and domestic concerns of the people are regulated by the laws of the several states. This distinction being kept in view, all the difficulty will vanish, and we may easily conceive, that the people of a large country may be represented, as truly as those of a small one. An assembly constituted for general purposes, may be fully

competent to every federal regulation, without being too numerous for deliberate conduct. If the state governments were to be abolished, the question would wear a different face: but this idea is inadmissible. They are absolutely necessary to the system. Their existence must form a leading principle in the most perfect constitution we could form. I insist, that it never can be the interest or desire of the national legislature, to destroy the state governments. It can derive no advantage from such an event; but, on the contrary, would lose an indispensable support, a necessary aid in executing the laws, and conveying the influence of government to the doors of the people. The union is dependent on the will of the state governments for its chief magistrate, and for its senate. The blow aimed at the members, must give a fatal wound to the head; and the destruction of the states must be at once a political suicide. Can the national government be guilty of this madness? What inducements, what temptations can they have? Will they attach new honors to their station; will they increase the national strength; will they multiply the national resources; will they make themselves more respectable in the view of foreign nations, or of their fellow-citizens, by robbing the states of their constitutional privileges? But imagine, for a moment, that a political frenzy should seize the government; suppose they should make the attempt—certainly, sir, it would be for ever impracticable. This has been sufficiently demonstrated by reason and experience. It has been proved, that the members of republics have been, and ever will be, stronger than the head. Let us attend to one general historical example. In the ancient feudal governments of Europe, there were, in the first place, a monarch; subordinate to him, a body of nobles; and subject to these, the vassals, or the whole body of the people. The authority of the kings was limited, and that of the barons considerably independent. A great part of the early wars in Europe were contests between the king and his nobility.

In these contests, the latter possessed many advantages derived from their influence, and the immediate command they had over the people; and they generally prevailed. The history of the feudal wars exhibits little more than a series of successful encroachments on the prerogatives of monarchy. Here, sir, is one great proof of the superiority, which the members in limited governments possess over their head. As long as the barons enjoyed the confidence and attachment of the people, they had the strength of the country on their side, and were irresistible. I may be told, that in some instances the barons were overcome: but how did this happen? Sir, they took advantage of the depression of the royal authority, and the establishment of their own power, to oppress and tyrannize over their vassals. As commerce enlarged, and as wealth and civilization increased, the people began to feel their own weight and consequence: they grew tired of their oppressions; united their strength with that of the prince, and threw off the yoke of aristocracy. These very instances prove what I contend for. They prove, that in whatever direction the popular weight leans, the current of power will flow: wherever the popular attachments lie, there will rest the political superiority. Sir, can it be supposed that the state governments will become the oppressors of the people? Will they forfeit their affections? Will they combine to destroy the liberties and happiness of their fellow-citizens, for the sole purpose of involving themselves in ruin? God forbid! The idea, sir, is shocking! It outrages every feeling of humanity, and every dictate of common sense!

There are certain social principles in human nature, from which we may draw the most solid conclusions, with respect to the conduct of individuals and of communities. We love our families more than our neighbors: we love our neighbors more than our countrymen in general. The human affections, like the solar heat, lose their intensity, as they depart from the centre, and become languid, in proportion

to the expansion of the circle, on which they act. On these principles, the attachment of the individual will be first and for ever secured by the state governments: they will be a mutual protection and support. Another source of influence, which has already been pointed out, is the various official connexions in the states. Gentlemen endeavor to evade the force of this, by saying that these offices will be insignificant. This is by no means true. The state officers will ever be important, because they are necessary and useful. Their powers are such as are extremely interesting to the people; such as affect their property, their liberty and life. What is more important than the administration of justice, and the execution of the civil and criminal laws? Can the state governments become insignificant, while they have the power of raising money independently, and without control? If they are really useful; if they are calculated to promote the essential interests of the people; they must have their confidence and support. The states can never lose their powers, till the whole people of America are robbed of their liberties. These must go together; they must support each other, or meet one common fate. On the gentlemen's principle, we may safely trust the state governments, though we have no means of resisting them: but we cannot confide in the national government, though we have an effectual constitutional guard against every encroachment. This is the essence of their argument, and it is false and fallacious beyond conception.

With regard to the jurisdiction of the two governments, I shall certainly admit that the constitution ought to be so formed, as not to prevent the states from providing for their own existence; and I maintain that it is so formed; and that their power of providing for themselves is sufficiently established. This is conceded by one gentleman, and in the next breath the concession is retracted. He says, Congress have but one exclusive right in taxation; that of duties on imports: certainly, then, their other powers are only

concurrent. But to take off the force of this obvious conclusion, he immediately says, that the laws of the United States are supreme ; and that where there is one supreme, there cannot be a concurrent authority ; and further, that where the laws of the union are supreme, those of the states must be subordinate ; because, there cannot be two supremes. This is curious sophistry. That two supreme powers cannot act together, is false. They are inconsistent only when they are aimed at each other, or at one indivisible object. The laws of the United States are supreme, as to all their proper, constitutional objects : the laws of the states are supreme in the same way. These supreme laws may act on different objects, without clashing ; or they may operate on different parts of the same common object, with perfect harmony. Suppose both governments should lay a tax, of a penny, on a certain article : has not each an independent and uncontrollable power to collect its own tax ? The meaning of the maxim, there cannot be two supremes, is simply this—two powers cannot be supreme over each other. This meaning is entirely perverted by the gentlemen. But, it is said, disputes between collectors are to be referred to the federal courts. This is again wandering in the field of conjecture. But suppose the fact certain : is it not to be presumed, that they will express the true meaning of the constitution and the laws ? Will they not be bound to consider the concurrent jurisdiction ; to declare that both the taxes shall have equal operation ; that both the powers, in that respect, are sovereign and co-extensive ? If they transgress their duty, we are to hope that they will be punished. Sir, we can reason from probabilities alone. When we leave common sense, and give ourselves up to conjecture, there can be no certainty, no security in our reasonings.

I imagine I have stated to the committee, abundant reasons to prove the entire safety of the state governments, and of the people. I would go into a more minute consideration of the nature of the concurrent jurisdiction, and the

operation of the laws, in relation to revenue ; but at present, I feel too much indisposed to proceed. I shall, with the leave of the committee, improve another opportunity of expressing to them more fully my ideas on this point. I wish the committee to remember, that the constitution under examination, is framed upon truly republican principles ; and that, as it is expressly designed to provide for the common protection and the general welfare of the United States, it must be utterly repugnant to this constitution to subvert the state governments, or oppress the people.

## **EXTRACT FROM A SPEECH,**

**ON THE ADOPTION OF THE FEDERAL CONSTITUTION.**

**BY PATRICK HENRY.**



THIS constitution is said to have beautiful features ; but when I come to examine these features, sir, they appear to me horribly frightful. Among other deformities, it has an awful squinting ; it squints towards monarchy : and does not this raise indignation in the breast of every true American ? Your president may easily become king. Your senate is so imperfectly constructed, that your dearest rights may be sacrificed by what may be a small minority : and a very small minority may continue forever unchangeably this government, although horridly defective. Where are your checks in this government ? Your strong holds will be in the hands of your enemies. It is on a supposition that your American governors shall be honest, that all the good qualities of this government are founded ; but its defective and imperfect construction, puts it in their power to perpetrate the worst of mischiefs, should they be bad men. And, sir, would not all the world, from the eastern to the western hemisphere, blame our distracted folly in resting our rights upon the contingency of our rulers being good or bad ? Show me that age and country where the rights and liberties of the people were placed on the sole chance of their rulers being good men, without a consequent loss of liberty. I say that the loss of that dearest privilege has ever followed, with absolute certainty, every such mad attempt. If your American chief be a man of ambition and abilities, how

easy will it be for him to render himself absolute! The army is in his hands, and, if he be a man of address, it will be attached to him; and it will be the subject of long meditation with him to seize the first auspicious moment to accomplish his design. And, sir, will the American spirit solely relieve you when this happens? I would rather infinitely, and I am sure most of this convention are of the same opinion, have a king, lords and commons, than a government, so replete with such insupportable evils. If we make a king, we may prescribe the rules by which he shall rule his people, and interpose such checks as shall prevent him from infringing them: but the president in the field, at the head of his army, can prescribe the terms on which he shall reign master, so far that it will puzzle any American ever to get his neck from under the galling yoke. I cannot, with patience, think of this idea. If ever he violates the laws, one of two things will happen: he will come at the head of his army to carry every thing before him; or, he will give bail, or do what Mr. Chief Justice will order him. If he be guilty, will not the recollection of his crimes teach him to make one bold push for the American throne? Will not the immense difference between being master of every thing, and being ignominiously tried and punished, powerfully excite him to make this bold push? But, sir, where is the existing force to punish him? Can he not, at the head of his army, beat down every opposition? Away with your president, we shall have a king: the army will salute him monarch; your militia will leave you, and assist in making him king, and fight against you: and what have you to oppose this force? What will then become of you and your rights? Will not absolute despotism ensue? [Here Mr. Henry strongly and pathetically expatiated on the probability of the president's enslaving America, and the horrid consequences that must result.]

What can be more defective than the clause concerning the elections? The control given to Congress, over the

time, place and manner of holding elections, will totally destroy the end of suffrage. The elections may be held at one place, and the most inconvenient in the state; or they may be at remote distances from those who have a right of suffrage: hence, nine out of ten must either not vote at all, or vote for strangers: for the most influential characters will be applied to, to know who are the most proper to be chosen. I repeat, that the control of Congress over the manner, &c. of electing, well warrants this idea. The natural consequence will be, that this democratic branch will possess none of the public confidence: the people will be prejudiced against representatives chosen in such an injudicious manner. The proceedings in the northern conclave, will be hidden from the yeomanry of this country. We are told, that the yeas and nays shall be taken and entered on the journals: this, sir, will avail nothing: it may be locked up in their chests, and concealed forever from the people; for they are not to publish what parts they think require secrecy; they may think, and will think, the whole requires it.

Another beautiful feature of this constitution, is the publication, from time to time, of the receipts and expenditures of the public money. This expression, from time to time, is very indefinite and indeterminate: it may extend to a century. Grant that any of them are wicked, they may squander the public money so as to ruin you, and yet this expression will give you no redress. I say, they may ruin you; for where, sir, is the responsibility? The yeas and nays will show you nothing, unless they be fools as well as knaves; for, after having wickedly trampled on the rights of the people, they would act like fools indeed, were they to publish and divulge their iniquity, when they have it equally in their power to suppress and conceal it. Where is the responsibility—that leading principle in the British government? In that government, a punishment, certain and inevitable, is provided: but in this, there is no real, actual punishment for the grossest mal-administration. They may

go without punishment, though they commit the most outrageous violation on our immunities. That paper may tell me they will be punished. I ask, by what law? They must make the law, for there is no existing law to do it. What—will they make a law to punish themselves? This, sir, is my great objection to the constitution, that there is no true responsibility, and that the preservation of our liberty depends on the single chance of men being virtuous enough to make laws to punish themselves. In the country from which we are descended, they have real, and not imaginary responsibility; for there, mal-administration has cost their heads to some of the most saucy geniuses that ever were. The senate, by making treaties, may destroy your liberty and laws, for want of responsibility. Two thirds of those that shall happen to be present, can, with the president, make treaties, that shall be the supreme law of the land: they may make the most ruinous treaties, and yet there is no punishment for them. Whoever shows me a punishment provided for them, will oblige me. So, sir, notwithstanding there are eight pillars, they want another. Where will they make another? I trust, sir, the exclusion of the evils wherewith this system is replete, in its present form, will be made a condition precedent to its adoption, by this or any other state. The transition from a general, unqualified admission to offices, to a consolidation of government, seems easy; for, though the American states are dissimilar in their structure, this will assimilate them: this, sir, is itself a strong consolidating feature, and is not one of the least dangerous in that system. Nine states are sufficient to establish this government over those nine. Imagine that nine have come into it. Virginia has certain scruples. Suppose she will consequently refuse to join those states: may not they still continue in friendship and union with her? If she sends her annual requisitions in dollars, do you think their stomachs will be so squeamish as to refuse her dollars? Will they not accept her regiments? They would intimidate

you into an inconsiderate adoption, and frighten you with ideal evils, and that the union shall be dissolved. 'Tis a bugbear, sir: the fact is, sir, that the eight adopting states can hardly stand on their own legs. Public fame tells us, that the adopting states have already heart-burnings and animosity, and repent their precipitate hurry: this, sir, may occasion exceeding great mischief. When I reflect on these, and many other circumstances, I must think those states will be fond to be in confederacy with us. If we pay our quota of money annually, and furnish our rateable number of men, when necessary, I can see no danger from a rejection. The history of Switzerland clearly proves, that we might be in amicable alliance with those states, without adopting this constitution. Switzerland is a confederacy, consisting of dissimilar governments. This is an example, which proves that governments, of dissimilar structures, may be confederated. That confederate republic has stood upwards of four hundred years; and, although several of the individual republics are democratic, and the rest aristocratic, no evil has resulted from this dissimilarity, for they have braved all the power of France and Germany, during that long period. The Swiss spirit, sir, has kept them together: they have encountered and overcome immense difficulties, with patience and fortitude. In the vicinity of powerful and ambitious monarchs, they have retained their independence, republican simplicity and valor. [Here Mr. Henry drew a comparison between the people of that country and those of France, and made a quotation from Addison, illustrating the subject.] Look at the peasants of that country, and of France, and mark the difference. You will find the condition of the former far more desirable and comfortable. No matter whether a people be great, splendid and powerful, if they enjoy freedom. The Turkish Grand Seignior, along side of our president, would put us to disgrace: but we should be abundantly consoled for this disgrace, should our citizens be put in contrast with the Turkish slave.

The most valuable end of government, is the liberty of the inhabitants. No possible advantages can compensate for the loss of this privilege. Show me the reason why the American union is to be dissolved. Who are those eight adopting states? Are they averse to give us a little time to consider, before we conclude? Would such a disposition render a junction with them eligible: or, is it the genius of that kind of government, to precipitate people hastily into measures of the utmost importance, and grant no indulgence? If it be, sir, is it for us to accede to such a government? We have a right to have time to consider—we shall therefore insist upon it. Unless the government be amended, we can never accept it. The adopting states will doubtless accept our money and our regiments; and what is to be the consequence, if we are disunited? I believe that it is yet doubtful, whether it is not proper to stand by a while, and see the effect of its adoption in other states. In forming a government, the utmost care should be taken, to prevent its becoming oppressive; and this government is of such an intricate and complicated nature, that no man on this earth, can know its real operation. The other states have no reason to think, from the antecedent conduct of Virginia, that she has any intention of seceding from the union, or of being less active to support the general welfare. Would they not, therefore, acquiesce in our taking time to deliberate—deliberate whether the measure be not perilous, not only for us, but the adopting states. Permit me, sir, to say, that a great majority of the people, even in the adopting states, are averse to this government. I believe I would be right to say, that they have been egregiously misled. Pennsylvania has, perhaps, been tricked into it. If the other states, who have adopted it, have not been tricked, still they were too much hurried into its adoption. There were very respectable minorities in several of them; and, it reports be true, a clear majority of the people are averse to it. If we also accede, and it should prove grievous, the

peace and prosperity of our country, which we all love, will be destroyed. This government has not the affection of the people, at present. Should it be oppressive, their affection will be totally estranged from it—and, sir, you know that a government without their affections, can neither be durable nor happy. I speak as one poor individual—but, when I speak, I speak the language of thousands. But, sir, I mean not to breathe the spirit, nor utter the language of secession.

I have trespassed so long on your patience, I am really concerned that I have something yet to say. The honorable member has said that we shall be properly represented; remember, sir, that the number of our representatives is but ten, whereof six are a majority. Will those men be possessed of sufficient information? A particular knowledge of particular districts, will not suffice. They must be well acquainted with agriculture, commerce, and a great variety of other matters throughout the continent; they must know not only the actual state of nations in Europe and America, the situation of their farmers, cottagers and mechanics, but also the relative situation and intercourse of those nations. Virginia is as large as England. Our proportion of representatives is but ten men. In England they have five hundred and thirty. The house of commons in England, numerous as they are, we are told, is bribed, and have bartered away the rights of their constituents: what then shall become of us? Will these few protect our rights? Will they be incorruptible? You say they will be better men than the English commoners. I say they will be infinitely worse men, because they are to be chosen blindfolded: their election, (the term, as applied to their appointment, is inaccurate,) will be an involuntary nomination, and not a choice. I have, I fear, fatigued the committee, yet I have not said the one hundred thousandth part of what I have on my mind, and wish to impart. On this occasion, I conceive myself bound to attend strictly to the interest of the state; and I

thought her dearest rights at stake: having lived so long—been so much honored—my efforts, though small, are due to my country. I have found my mind hurried on from subject to subject, on this very great occasion. We have all been out of order, from the gentleman who opened to day, to myself. I did not come prepared to speak on so multifarious a subject, in so general a manner. I trust you will indulge me another time. Before you abandon the present system, I hope you will consider not only its defects, most maturely, but likewise those of that which you are to substitute for it. May you be fully apprised of the dangers of the latter, not by fatal experience, but by some abler advocate than I.

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## EXTRACT FROM A SERMON,

ON THE PERILS OF ATHEISM.

BY LYMAN BEECHER, D. D.



1. THE extent of our country renders the efficient supervision of our laws impossible, without a vigorous and all-pervading tone of intelligence and moral principle. Our interests are, in fact, one; but our vision is limited, and our information imperfect, and our selfishness and pride, and passion are great, and impatient of self-denial, and contradiction; and misinformation, and jealousy, and local prejudice are of spontaneous growth, and, with the sinister culture of reckless ambition, of rampant vegetation.

When, therefore, we consider the vigor of our national intellect—the freedom of our habits—the self-will and self-sufficiency of our republican character—our boundless enterprise, our corrupting abundance, and voluptuous dissipation, and fractious impatience of rebuke or control—is this a nation, so fearfully and wonderfully made, and so eminently fitted for self-destruction, to say unto God, “depart from us, for we desire not the knowledge of thy ways?” and to Christ, “let us alone, thou Jesus of Nazareth, for what have we to do with thee?”

Our danger is greatly augmented if we consider, moreover, that beside the collisions of individuals, with law and order, some of our most perilous movements are the conflicts of independent states—of mighty nations, condensed for particular purposes into one nation, by the individual suffrage of the entire people; and that often one half the nation is roused

in furious political strife, to counteract the desires of the other half.

Now, what motives of human origin and application can extend their all-pervading and efficient control over such a mass of mind, so diversified by circumstances, and so delicately, and complexly, and slenderly allied, and so infuriated often by passion, pride, and discontent?

Who but God can speak efficaciously to the waves of such an unquiet sea? What but the omnipotent attractions of his glory, and the sanctions of his eternal government, and the tranquillizing influence of his gospel upon renovated mind, can bring and hold such discordant and powerful materials in prosperous social alliance? These atheists might as well form a project to annihilate the sun, and hold the material universe together by cobwebs instead of his attractions, as to withdraw from masses of depraved mind the moral influence of his government and the institutions of christianity.

It was with the utmost difficulty that our union was formed. Nothing but an urgent necessity, and wisdom, and prudence, and patience, and condescension, and confidence in God, and his protection and blessing, saved us. When our numbers were small, our extent limited, our capital, and credit, and enterprise in embryo; and at an age of relative purity of morals, and before the agitations of party spirit assumed their fiery aspect, and terrific power, the patriots whom nature and the revolution had made great, and invested with unlimited influence, found it extremely difficult to achieve the compromise that made us one. And when it was done, it was with trembling that the patriot navigators, with Washington at the helm, launched forth upon the untried deep; and though, as yet, we have not foundered, not one of the patriot band have died in full and certain hope. Nor is the danger past. Dark clouds environ our horizon now, and rocks and quicksands are about our way. Our ablest captains, who in ordinary times conceal

their fears, open their eyes and tell us that there are breakers, and a stiff wind, and a lee shore, and that they cannot be answerable for the safety of the ship. That she will weather the storm they hope, but fear that in evil hour she may strike or founder. The concussions of party spirit now, are not the healthful conflicts of jealous liberty, but the paroxysms of envy, and desperate ambition, and deadly hate—not the breath of zephyrs, and the gentle undulations of the lake, to prevent stagnation; but the perilous commotion of powerful elements. What, then, in such a crisis, might not be anticipated, should a band of these political experimenters get on board, and gain the helm, on purpose to wreck the ship, to re-construct from its fragments another of better model, and to be navigated under better auspices,—to throw over-board compass, quadrant, and chart, and put out the sun to steer by conjecture and the stars? What if they are chimerical, and honest? How many misguided men aboard does it require to wreck a ship in a storm?

The unexampled power and prosperity of our nation, does but amplify, and hasten, and render more inevitable the causes of our ruin, without the corresponding moral influence of the government of God.

Steam has, indeed, annihilated time and distance, and canals and rail roads have exalted the valleys, and brought down the mountains; and mechanism, by its abbreviations of labor, is relaxing the curse on beast and man, and multiplying a hundred fold the products of human labor.

But if other republics, on their little territories, and in their dilatory course, accumulated the means of effeminacy and ruin in a few generations, how swiftly must our sun roll up to its meridian, to set among the clouds generated by the decomposition of our rank abundance!

Nor let us confide presumptuously in the sufficiency of a national education. For though ignorance may destroy us, knowledge alone cannot save. Knowledge is, indeed, power; but it is power to kill as well as to make alive, as it is

wielded by the madness of the heart, or by moral principle. The men who terrified the world by their crimes, did not lack mental culture.

It is the heart which governs the intellect, and not the intellect which governs the heart ; and it is by the education of the national heart, in the first principles of the government of God, and the guidance of the national will, by the hopes and fears of eternity, added to the sanctions of time, that we can undergird the ship, and secure to her a safe passage and quiet moorings.

2. The very greatness of our liberty is its most terrific attribute, in the presence of organized licentiousness and demoralization.

In a despotic government, force may protect us, where public sentiment is too corrupt to secure the execution of the laws. But in a republic it is not so. There, when public sentiment falters, the laws have no power ; and then, first anarchy, and next despotism ensues. The genius of our government, and the competitions of party have introduced universal suffrage. The door is wide open to all who are born, and to all who immigrate, and cannot be shut. We must live by universal suffrage or perish. If we can imbue with knowledge and virtue the mass, we shall live ; but if irreligion and profligacy predominate, sure as the march of time, we fail. Such mobs among us, as in England they play with as the lion would play with the kid, would destroy us. Force enough to quell them, would, in the hand of an ambitious demagogue, be force enough to enslave us. Ours must be a self-government or despotism. Such a nation as this must be greatly free, or crushed by the most rigorous despotism that ever extorted groans from suffering humanity. Do any exult in our safety, and bid defiance to disaster, because we are now so free and so powerful ?—The inconstant ocean might as well exult in her momentary tranquillity, because her waves are above control ; when it is the very

circumstance of their freedom and indomitable power which gives to the atmosphere such power upon the fluid mass.

Twice, in France, the physical power has gained the ascendancy over law ; and by the last victory, the discovery has been made, that to patriots, cities are fortresses, and pavements munitions. This is one of the most glorious and dreadful discoveries of modern days—glorious in its ultimate results, in the emancipation of the world, but dreadful in those intervening revolutions which power may achieve in the conquest of liberty, without corresponding intelligence and virtue for its permanent preservation.

The conquest of liberty is not difficult—the question is, where to put it—with whom to entrust it. If to the multitude who achieved it, it be committed, it will perish by anarchy. If national guards are employed for its defence, the bayonets which protect it are at any moment able to destroy it for a military despotism. If to a republican king it be entrusted, it will have to be regulated by state policy, and fed on bread and water, until the action of her heart, and the movement of her tongue, and the power of her arm, as under the deadly incubus, shall cease. THERE IS NOT IN THIS WIDE WORLD A SAFE DEPOSIT FOR LIBERTY, BUT THE HEARTS OF PATRIOTS, SO ENLIGHTENED, AS TO BE ABLE TO JUDGE OF CORRECT LEGISLATION, AND SO PATIENT AND DISINTERESTED, AS TO PRACTICE SELF-DENIAL, AND SELF-GOVERNMENT, FOR THE PUBLIC GOOD.

But can such a state of society be found and maintained without the bible, and the institutions of christianity ? Did a condition of unperverted liberty, uninspired by christianity, ever bless the world through any considerable period of duration ? The power of a favoring clime, and the force of genius, did thrust up from the dead level of monotonous despotism, the republics of Greece to a temporary liberty ; but it was a patent model only, compared with such a nation as this ; and it was partial, and capricious, and of short duration, and rendered illustrious rather by the darkness which

preceded and followed, than by the benign influence of its own beams.

Certainly it is christianity which, in this country, rocked the cradle of our liberties, defended our youth, and brought us up to manhood. And it has been proved that under her auspices three millions and twelve millions of people may be protected and governed. But that twenty, fifty, or a hundred millions can, without a vast augmentation of her moral power over mind, has not been proved—while all past analogies, and all present circumstances of our nation announce that christianity is our best hope, and that without it our destruction does not slumber.

During all past ages, the vast majority of the human family, unblest by revelation, have been idolaters and slaves; and at the present time, all nations upon whom the sun of righteousness has not arisen, are in deep darkness, and are crushed by grievous despotism. Daylight is not more uniformly found in the track of the sun, than civil liberty is found in the track of christianity, and despotism in its absence.

The problem then to be settled by this young and mighty nation, is this—can a sufficient intellectual illumination be combined with a sufficient power of moral purity, to create and perpetuate, a predominant and efficacious public sentiment in favor of a correct morality, and efficient law for the protection of virtue, and the punishment of crime? If this can be achieved, the nation will be the safe depository of liberty for ever. The heart of this mighty people will be its abiding sanctuary, and the arm of this nation, uncorrupt and undebased, will, under God, be its everlasting protection; and we shall be the greatest, happiest nation that ever lived. Violence shall not be heard in our land, nor wasting and destruction within our borders. Our walls will be salvation, and our gates will be praise. Our sun will not go down, nor our moon wane. The Lord will be our unsetting sun, and our God will be our glory,

We shall not appreciate the danger of an organized effort against our civil and religious institutions, without considering the various bad affinities of our depraved nature, upon which they may easily act, and bring them into unconscious subserviency to their purpose.

It cannot be denied that human nature lusteth to envy. No passions in man are more powerful than selfishness, and pride, and inordinate desire and discontent. These were the origin of the contest between the patricians and plebians in Rome, which continually agitated, and at length destroyed the republic. It is a distinction in society inseparable from the diverse capacities, characters, habits and employments of men in the different departments of labor, which are indispensable to the most elevated possible condition of society. It exists in every republic, and no doubt it is a constitution of things inseparable from the intelligent perfect society of the universe.

But it is a constitution of providence against which rebellion has rolled its most furious tide; and especially, as the inequality of conditions is aggravated by crime among uninformed masses, goaded by suffering, and reckless of principle, it constitutes a most malignant and terrific physical power, looking up with green eyed envy upon all the happy fruits of virtue, and knowledge, and industry in the orders of society above.

None who have not moved through this moral atmosphere, and watched the eye, and noted the significant tones of complaint, and movements of subdued but bitter feeling, can conceive what a magazine lies under the foundations of all which is valuable to man.

This jealousy of the higher orders of society is especially powerful against the rich—it is almost like the ceaseless burning of heated iron. There is pervading the entire class of relative poverty a strong feeling of dissatisfaction, as if they were injured, and as if the rich were the aggressors,

and were revelling on the spoils which had been wrested from them.

The various forms of dishonesty, and speculation, and fraud, and violence, are but so many symptomatic indications of the impatient violence which, but for the strong arm of the law, would break out in one levelling prostration of all which art, and industry and science have reared up.

With the constant admonition, that this state of feeling is wrong—that inequality of condition is inseparable from the best possible constitution of society—that its miseries are adventitious, from the perversion of heaven's wisdom and goodness, yet without intellectual perversion—with the understanding and conscience armed against such feelings,—with the omniscient eye of God on the heart, and his voice reiterating, be still, and know that I am God—with his sword drawn, and his lightnings at hand, and his thunders uttering their voices, and all the retributions of time, and eternity impending, it is as much as can be done to prevent explosion, and revolution, and more than is done to protect life, and liberty, and property.

The constancy of speculation in trade—the ingenuity of swindlers, and pick-pockets—the dexterity of theft—the violence of robbery, and the increasing recklessness of murder, show what, as the government of God falls back, is rising up and rushing in upon us—show that the mountain is unquiet, and that these doctrines of atheistic levelling liberty, are like so many sparks falling upon a train already prepared for an explosion, and waiting only for the moment of ignition.

Who that has to deal with property, and those who covet, does not know the strong fever which burns beneath the restraints of law? How much would any man well versed in the ways of men, give for his outstanding debts, of which he could produce no evidence, or which the laws sustained by executive power could not collect? The relations of civilized society, and separate property, could not exist an

hour after public sentiment, and the physical power had ceased to sustain the laws.

Let this pestilent philosophy, then, augment the moral obliquity of the lower classes of society, by adding the sanction of principle to their perverted, impatient, alienated feeling. Let private property and inequality of condition be stigmatized as an artificial condition,—the work of priests and lawyers—of church and state—a vile civil and ecclesiastical aristocracy. Let the laws be traduced as systems of organized injustice and vile persecution; and the soothing accents of sympathy and hope be breathed upon the ear of suffering humanity by these dear lovers of the people. Let them inculcate on every heart the people's wrongs, and their own magnanimous sympathy. Let their voice be heard without—at the corners of the streets—at the chief places of concourse—at the opening of the gates, and in all the places of strong drink and inebriation, and sinks of pollution, and infamy, and wo—ascribing their sufferings to priestcraft, and property, and marriage, and virtue, and law. Let them flatter the multitude for virtues which they do not possess, and eulogize as virtues their rank crimes—putting light for darkness and darkness for light. Let them praise one another, and denounce all whose concord with them does not promise aid to their project. Let them bargain their suffrage to ambitious demagogues, who care not by what ladder they rise or what is demolished, provided they ascend—upon condition that one good turn shall be repaid by another—until by collusion, and the concentration of evil forces, they gain the balance in some closely contested election, with a sufficient mass of corrupt propensity, and evil daring, and infatuated madness, to seize the moment to let out their experiment. Then, indeed, it will be but for a moment. But that moment would be the downfall of liberty, and the overturnings of revolution, and the infuriated pouring out of blood. It will be but a moment, and the indignation will have passed over; but like the inundation, it will find a paradise, and leave behind it an utter desolation.

If you think that such a crisis cannot come on our country, you have not studied the constitution of society, the character of man, the past history of moral causes, or the existing signs of the times. You have not read the glowing pages of specious argument, of powerful eloquence, of spirit-stirring indignation—pouring adventitious action upon the fever of the brain, and the madness of the heart.

Hear these Catilines harangue their troops, in the 500,000 grogshops of the nation—the temples and inspiration of atheistic worship :—“ Comrades, patriots, friends,—The time has come. Long have you suffered, and deeply, and in all sorts of ways. Property has been denied you, that others might roll in splendor ; and toil imposed, that they might inherit ease ; and poverty inflicted, that they might be blessed with more than heart could wish ; and to add ignominy to fraud, and persecution to insult, your names are cast out as evil. You snatch the crumbs from their table, and they call it stealing. The momentary alleviation of your woes by stimulus, drunkenness ; and your intercourse as freeborn animals, is branded with outlawry and burning shame ; and all this by that intolerant aristocracy of wealth, religion and law. You are miserable, and you are oppressed ; but you hold in your own hand the power of redress. Those splendid dwellings, and glittering equipages—those cultivated farms and cattle on a thousand hills—those barns, bursting out with all manner of plenty—those voluptuous cities, and stores, crowded with merchandize—and boats and ships transporting wealth—and those banks and vaults of gold are yours. You are the people—numbers are with you. Rise, freemen—rise—to the polls—to the polls—and all is yours.”

It is true this levelling system would destroy the industry of the world. It would augment the number, and aggravate the poverty of the poor, as it would expel the arts, banish commerce, stop the plough, and shut up the work-shop, and send back the ruined race to skins, and bows, and arrows,

But what is all this to a short-sighted, infuriated population, who know only that they are miserable, and feel that all above them is invidious distinction and crime; and that to rise, it is only necessary to grasp the pillars of society, and pull it down? Is there no treason in breathing such doctrines upon the ear of discontented millions? It is throwing firebrands into a magazine.

The numbers to whom these men and their doctrines have access, are not duly considered by those who think that there is no danger. To the uninformed population of our cities, and mechanical and manufacturing establishments, as well as to our sparse frontier settlements, they pay a sedulous attention, teaching inebriation, and lust, and impiety, by caricature and the eye, as well as by the ear.

To all the vicious, incensed by the outlawry of public sentiment, they send the tokens of their sympathy, the manuals of their instruction, and the trumpet-call to action, with unfaltering confidence of their aid.

Upon all the wretched young men, whom pleasure has seduced from the right way, and stung to madness and desperation by loss of character and blighted hopes, such as Catiline drew after him to overthrow the liberties of Rome, they may calculate, without danger of deception.

While the covetous, who live by the vices of the community, and fear that we are going too fast, without intending the extremities which come, may aid to bring them on beyond retrieve.

Nominal believers, from great aversion to the accountabilities of an endless government, and punishment, may, from repulsion on the one hand, and sympathetic attractions on the other, be made more than neutral, while the forces are collecting, and the conflict is coming on.

And all who regard the bible as a dangerous book for popular use, might aid the common effort of restricting its circulation, and putting down rival denominations—intending only their own benefit, but unable as the crisis rolled on to stop the overpowering evil.

The direct and indirect influence, then, of this poisonous leaven, industriously propagated, and favored by human nature, and the multiplied coincidences of character, interest, and circumstance, cannot be small, or be safely despised.

But if to this onward movement of concentrated power, you add the systematic effort which is making to break down the moral resistances of the community, and to open an unobstructed admission to the flood, our solicitude may well increase.

The natural course of business and pleasure, in its bearings upon the sabbath, is sufficiently appalling. This day is, no doubt, the great organ of the divine administration. It is of little consequence whether men disbelieve the existence of God, or forget his character and laws, and authority. But separate from the sabbath and social worship, no efficacious means exist for the religious instruction of mankind, and the cessation of the sabbath is the abolition of the government of God as really as could be effected by the disbelief of his being.

But this dreadful work of obliteration, unplanned and undesigned, is going on as fast almost as atheism could desire. The stream of commerce on our seacoast is now swelled by the streams of dissipation which pour out from our cities, as from inexhaustible fountains, and by the streams of business, private and national, which hold on their unchecked and augmenting career—while our inland seas, and canals, and our stages, and the steamboats, and the rail-roads, in all directions, seem to vie with each other in their all-pervading and lengthened career of sabbath day violation. Alas! the whole nation seems to be on the sabbath in a state of migration, and never in one stay—the sanctuary empty, and every stage, and boat, and tavern full. Who can arrest and instruct this mass of vagrant migrating mind—and who train up the children of the nation, abandoned to ignorance and irreligion? Could the nation be intellectually educated, ~~take~~ all its instructors, and all its pupils driving about on wheels and boats, in hours consecrated to study? And can

the nation be instructed in the government of God, and its own relative duties and responsibilities, by the way side, or on the canal, or the lake—running unceasingly the race of business and pleasure? Assuredly this mighty nation cannot be compelled by law to stop and consecrate the sabbath to the great and benevolent ends of its institution. But it is equally certain, that if it will not voluntarily pause, and do homage to the wisdom and benevolence of God, by a spontaneous rest for purposes of religious education, and moral culture, the nation is undone. Europe never will be qualified for liberty until she keeps her sabbaths in a better manner; and this happy nation will not long possess any thing to be envied above the kingdoms of Europe, after the influence of her sabbaths has passed away.

But as if the fates did not turn the spindle fast enough which unrolls our destiny, and lets us down, these conspirators, aided inconsiderately by multitudes, who know not their purpose, are turning a systematic jealousy upon the sabbath and its friends. The observance of it, by our fathers and ourselves, in the only way in which its great designs can be answered, is ridiculed; our solicitude for its preservation stigmatized as sainted hypocrisy; our meek supplications and reasonings against its legalized violation, adduced as pregnant evidence of conspiracy against our country's liberty.

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I cannot close this lecture without calling around me, in imagination, and with feelings of great respect and affection, the laboring classes of this nation, whose religious and political faith, these men would subvert.

My beloved countrymen:—if there is an eye in the universe that pities you, or a heart that feels for you, or a hand stretched out for *your* protection especially—it is the eye, and the heart and the hand of heaven—it is *your* cause, that the christian revelation espouses. No other religion ever cared for the common people, ever brought them within the reach of instruction, or ever elevated them to intelligence and competence and virtue. In all Pagan, Mahometan, and

Papal lands, they are in deep darkness and in chains, beneath grievous burthens. It is the bible and the sabbath, and the preaching of the gospel, and the schools, and the virtue, and the enterprise, and the equality, which christianity creates, which dispels the darkness, and opens the prison door, and knocks off the chains, and breaks off the yoke, and takes off the burdens, which have in all nations and ages been the lot of persons in your condition.

Infidels are republicans in theory and in tongue, but not in deed and in truth. They are not your friends; but God is your friend. He has predicted and projected, and will accomplish your elevation. Jesus Christ is your friend. He was born of virtuous and industrious parents, in humble life; he performed your labors, felt your cares, bore in his own body your sorrows, and can be and is touched with the feeling of your infirmities. He knows how to emancipate, and elevate you, and mitigate the curse which has for ages rested so heavily upon you. But these infidel philosophers are blind, ignorant, untaught, and unteachable masters; who, while they promise you liberty, are themselves the servants of sin; and while they offer to raise you, will thrust you down to deeper poverty, and reckless animalism, and wretchedness.

What nation have they ever emancipated, but by a revolution, more terrific than despotism? What well ordered republic have they ever formed and maintained a single year? What community have they enlightened and purified? Where are the schools and colleges, for the sons of the poor, which they have founded? What single family have they blessed with pure affections, and augmented industry, and domestic peace? What single heart have they ever made better by the extinction of evil passions, and the nurture of benevolence? What vicious man have they reclaimed, what poor man have they made rich, what miserable man have they sustained by their philosophy, in life or in death?

Well meaning they may be, but it is the well meaning of

ignorant and foolish men—ignorant of the bible, ignorant of history, ignorant of human nature, and those moral causes which have always been auspicious or pernicious—not knowing what they say, or whereof they affirm. Reckless are they of their own and of your best good; wanton, rash, and desperate are they in their experiments; moral maniacs, more utterly bereft of common sense than any other class of men who ever set up for guides and challenged confidence. The evidence cannot be heightened of the falsehood and folly of their system. Should they propose a system of agriculture, which reversed every one of the known principles of natural philosophy, it would not surpass the violence which their system does to the equally well known, and established laws of mind, society, and moral government. That righteousness, such as they despise, exalteth a nation, and sin, such as they eulogize, is the destruction of a people, is as certain as the laws of vision or of gravity.

It is hard to elevate the mass, and harder to sustain, and none but by the help of God and his institutions have been able to do it. Christianity is the world's last hope for civil liberty; if this will not diversify the results of national prosperity, then are we with rapid strides making for the precipice, and preparing to bid a long farewell to all our liberty. You must reject these evil counsellors. You must appreciate the bible, or you and yours will soon fall back into that state of hopeless ignorance and poverty, and vice, from which there is no resurrection. The priestcraft which has darkened and enslaved the world, is one which has rejected or sequestered the bible: not that which gave it to the common people, and preached the gospel to the poor. It is christianity which introduces universal liberty, which equalizes and elevates, and it is its absence which puts you down. The conspiracy against your liberties is forming by those who would banish you from the day of rest, and intellectual and moral improvement, and doom you and your families to toil seven days instead of six without the least increase of remuneration. This it is which will unintellectualize the

laboring classes, and throw them back into the distance beyond the light of hope, and the reach of successful competition. If you wish to be free indeed, you must be virtuous, temperate, well instructed, with the door of honor and profit open to you and to your children. As the sun draws up the whole body of the ocean it passes over, raising the tide in the career of his glorious way, so will the sun of righteousness take hold of you and your families and raise them up, and bring them within the constant attraction of hope and virtue. Those who wish for the preservation of the sabbath, are not bigots; they do not seek a union of church and state; they seek the unextinguished lustre of that moral sun for your sake, who with it will rise and without it will go down to where all the laboring classes of the world have been, and now are—whom the bible and the sabbath have not emancipated and elevated.

It is the agriculturists, merchants, manufacturers and day laborers, of the nation, who must decide its destiny. It is your hearts that must be the sanctuary of liberty; and your conscience that must stand sentinel, to prevent her perversion, and your bodies that must constitute a rampart around those holy and blessed institutions of heaven, which God has given to man in the bible—whose blessings our fathers with toil and blood put in motion, and which with augmenting prosperity, at every step, have come down and are now rolling around us like the waves of the sea; blessings which urge themselves upon us, and from which we cannot flee, and whose blest intrusion we cannot resist, but by taking counsel once more to break the bands of Christ, and cast away his cords from us. We need not petition congress to spare the sabbath; if they do, the people can desecrate the sacred day—the people must decide, each man for himself and his family, whether he will live under the government of God, and enjoy its sunshine, and breathe its liberty, and be elevated by its power and sanctified by its purity, and blessed by its exuberant, unnumbered and inexhaustible blessings; or, go back to the midnight of ignorance, and the bondage of corruption.

## **EXTRACT FROM A DISCOURSE,**

**DELIVERED ON THE DEDICATION OF THE CEMETERY AT  
MOUNT AUBURN.**

**BY JOSEPH STORY.**



OUR Cemeteries rightly selected, and properly arranged, may be made subservient to some of the highest purposes of religion and human duty. They may preach lessons, to which none may refuse to listen, and which all, that live, must hear. Truths may be there felt and taught in the silence of our own meditations, more persuasive, and more enduring than ever flowed from human lips. The grave hath a voice of eloquence, nay, of superhuman eloquence, which speaks at once to the thoughtlessness of the rash, and the devotion of the good; which addresses all times, and all ages, and all sexes; which tells of wisdom to the wise, and of comfort to the afflicted; which warns us of our follies and our dangers; which whispers to us in accents of peace, and alarms us in tones of terror; which steals with a healing balm into the stricken heart, and lifts up and supports the broken spirit; which awakens a new enthusiasm for virtue, and disciplines us for its severer trials and duties; which calls up the images of the illustrious dead, with an animating presence for our example and glory; and which demands of us, as men, as patriots, as christians, as immortals, that the powers given by God should be devoted to his service, and the minds created by his love, should return to him with larger capacities for virtuous enjoyment, and with more spiritual and intellectual brightness.

It should not be for the poor purpose of gratifying our vanity or pride, that we should erect columns, and obelisks, and monuments to the dead; but that we may read thereon much of our own destiny and duty. We know, that man is the creature of associations and excitements. Experience may instruct, but habit, and appetite, and passion, and imagination, will exercise a strong dominion over him. These are the Fates, which weave the thread of his character, and unravel the mysteries of his conduct. The truth which strikes home, must not only have the approbation of his reason, but it must be embodied in a visible, tangible, practical form. It must be felt, as well as seen. It must warm, as well as convince.

It was a saying of Themistocles, that the trophies of Miltiades would not suffer him to sleep. The feeling, thus expressed, has a deep foundation in the human mind; and, as it is well or ill directed, it will cover us with shame, or exalt us to glory. The deeds of the great attract but a cold and listless admiration, when they pass in historical order before us like moving shadows. It is the trophy and the monument, which invest them with a substance of local reality. Who, that has stood by the tomb of Washington on the quiet Potomac, has not felt his heart more pure, his wishes more aspiring, his gratitude more warm, and his love of country touched by a holier flame? Who, that should see erected in shades like these, even a cenotaph to the memory of a man, like Buckminster, that prodigy of early genius, would not feel, that there is an excellence over which death hath no power, but which lives on through all time, still freshening with the lapse of ages.

But passing from those, who by their talents and virtues have shed lustre on the annals of mankind, to cases of mere private bereavement, who, that should deposit in shades, like these, the remains of a beloved friend, would not feel a secret pleasure in the thought, that the simple inscription to his worth would receive the passing tribute of a sigh from

thousands of kindred hearts? That the stranger and the traveller would linger on the spot with a feeling of reverence? That they, the very mourners themselves, when they should revisit it, would find there the verdant sod, and the fragrant flower, and the breezy shade? That they might there, unseen, except of God, offer up their prayers, or indulge the luxury of grief? That they might there realize, in its full force, the affecting beatitude of the scriptures; "Blessed are they that mourn, for they shall be comforted?"

Surely, surely, we have not done all our duty, if there yet remains a single incentive to human virtue, without its due play in the action of life, or a single stream of happiness, which has not been made to flow in upon the waters of affliction.

Considerations, like those, which have been suggested, have for a long time turned the thoughts of many distinguished citizens to the importance of some more appropriate places of sepulture. There is a growing sense in the community of the inconveniences, and painful associations, not to speak of the unhealthiness of interments, beneath our churches. The tide, which is flowing with such a steady and widening current into the narrow peninsula of our Metropolis, not only forbids the enlargement of the common limits, but admonishes us of the increasing dangers to the ashes of the dead from its disturbing movements. Already in other cities, the church-yards are closing against the admission of new incumbents, and begin to exhibit the sad spectacle of promiscuous ruins and intermingled graves.

We are, therefore, but anticipating at the present moment the desires, nay the necessities of the next generation. We are but exercising a decent anxiety to secure an inviolable home for ourselves and our posterity. We are but inviting our children and their descendants, to what the Moravian Brothers have, with such exquisite propriety, designated as "the Field of Peace."

A rural Cemetery seems to combine in itself all the ad-

vantages, which can be proposed to gratify human feelings, or tranquillize human fears; to secure the best religious influences, and to cherish all those associations, which cast a cheerful light over the darkness of the grave.

And what spot can be more appropriate than this, for such a purpose? Nature seems to point it out with significant energy, as the favorite retirement for the dead. There are around us all the varied features of her beauty and grandeur—the forest-crowned height; the abrupt acclivity; the sheltered valley; the deep glen; the grassy glade; and the silent grove. Here are the lofty oak, the beech, that “wreathes its old fantastic roots so high,” the rustling pine, and the drooping willow;—the tree, that sheds its pale leaves; with every autumn, a fit emblem of our own transitory bloom; and the evergreen, with its perennial shoots, instructing us, that “the wintry blast of death kills not the buds of virtue.” Here is the thick shrubbery to protect and conceal the new-made grave; and there is the wild-flower creeping along the narrow path, and planting its seeds in the upturned earth. All around us there breathes a solemn calm, as if we were in the bosom of a wilderness, broken only by the breeze as it murmurs through the tops of the forest, or by the notes of the warbler pouring forth his matin or his evening song.

Ascend but a few steps, and what a change of scenery to surprise and delight us. We seem, as it were in an instant, to pass from the confines of death, to the bright and balmy regions of life. Below us flows the winding Charles with its rippling current, like the stream of time hastening to the ocean of eternity. In the distance, the City,—at once the object of our admiration and our love,—rears its proud eminences, its glittering spires, its lofty towers, its graceful mansions, its curling smoke, its crowded haunts of business and pleasure, which speak to the eye, and yet leave a noiseless loneliness on the ear. Again we turn, and the walls of our venerable University rise before us, with many a rec-

ollection of happy days passed there in the interchange of study and friendship, and many a grateful thought of the affluence of its learning, which has adorned and nourished the literature of our country. Again we turn, and the cultivated farm, the neat cottage, the village church, the sparkling lake, the rich valley, and the distant hills, are before us through opening vistas; and we breathe amidst the fresh and varied labors of man.

There is, therefore, within our reach, every variety of natural and artificial scenery, which is fitted to awaken emotions of the highest and most affecting character. We stand, as it were, upon the borders of two worlds; and as the mood of our minds may be, we may gather lessons of profound wisdom by contrasting the one with the other, or indulge in the dreams of hope and ambition, or solace our hearts by melancholy meditations.

Who is there, that in the contemplation of such a scene, is not ready to exclaim with the enthusiasm of the Poet,

“ Mine be the breezy hill, that skirts the down,  
Where a green, grassy turf is all I crave,  
With here and there a violet bestrown,  
Fast by a brook, or fountain's murmuring wave,  
And may an evening sun shine sweetly on my grave ?”

And we are met here to consecrate this spot, by these solemn ceremonies, to such a purpose. The Legislature of this Commonwealth, with a parental foresight has clothed the Horticultural Society with authority (if I may use its own language) to make a perpetual dedication of it, as a Rural Cemetery or Burying-Ground, and to plant and embellish it with shrubbery, and flowers, and trees, and walks, and other rural ornaments. And I stand here by the order, and in behalf of this Society, to declare that, by these services, it is to be deemed henceforth and forever so dedicated.

Mount Auburn, in the noblest sense, belongs no longer to the living, but to the dead. It is a sacred, it is an eternal trust. It is consecrated ground. May it remain forever inviolate!

What a multitude of thoughts crowd upon the mind in the contemplation of such a scene. How much of the future, even in its far distant reaches, rises before us with all its persuasive realities. Take but one little narrow space of time, and how affecting are its associations! Within the flight of one half century, how many of the great, the good, and the wise, will be gathered here! How many in the loveliness of infancy, the beauty of youth, the vigor of manhood, and the maturity of age, will lie down here, and dwell in the bosom of their mother earth! The rich and the poor, the gay and the wretched, the favorites of thousands, and the forsaken of the world, the stranger in his solitary grave, and the patriarch surrounded by the kindred of a long lineage! How many will here bury their brightest hopes, or blasted expectations! How many bitter tears will here be shed! How many agonizing sighs will here be heaved! How many trembling feet will cross the pathways, and returning, leave behind them the dearest objects of their reverence or their love!

And if this were all, sad indeed, and funereal would be our thoughts; gloomy, indeed, would be these shades, and desolate these prospects.

But—thanks be to God—the evils, which he permits, have their attendant mercies, and are blessings in disguise. The bruised reed will not be laid utterly prostrate. The wounded heart will not always bleed. The voice of consolation will spring up in the midst of the silence of these regions of death. The mourner will revisit these shades with a secret, though melancholy pleasure. The hand of friendship will delight to cherish the flowers, and the shrubs, that fringe the lowly grave, or the sculptured monument. The earliest beams of the morning will play upon these summits with a

refreshing cheerfulness ; and the lingering tints of evening hover on them with a tranquilizing glow. Spring will invite thither the footsteps of the young by its opening foliage ; and Autumn detain the contemplative by its latest bloom. The votary of learning and science will here learn to elevate his genius by the holiest studies. The devout will here offer up the silent tribute of pity, or the prayer of gratitude. The rivalries of the world will here drop from the heart ; the spirit of forgiveness will gather new impulses ; the selfishness of avarice will be checked ; the restlessness of ambition will be rebuked ; vanity will let fall its plumes ; and pride, as it sees " what shadows we are, and what shadows we pursue," will acknowledge the value of virtue as far, immeasurably far, beyond that of fame.

But that, which will be ever present, pervading these shades, like the noon-day sun, and shedding cheerfulness around, is the consciousness, the irrepressible consciousness, amidst all these lessons of human mortality, of the higher truth, that we are beings, not of time but of eternity—"That this corruptible must put on incorruption, and this mortal must put on immortality." That this is but the threshold and starting point of an existence, compared with whose duration the ocean is but as a drop, nay the whole creation an evanescent quantity.

Let us banish, then, the thought, that this is to be the abode of a gloom, which will haunt the imagination by its terrors, or chill the heart by its solitude. Let us cultivate feelings and sentiments more worthy of ourselves, and more worthy of christianity. Here let us erect the memorials of our love, and our gratitude, and our glory. Here let the brave repose, who have died in the cause of their country. Here let the statesman rest, who has achieved the victories of peace, not less renowned than war. Here let genius find a home, that has sung immortal strains, or has instructed with still diviner eloquence. Here let learning and science, the

votaries of inventive art, and the teacher of the philosophy of nature come. Here let youth and beauty, blighted by premature decay, drop, like tender blossoms, into the virgin earth; and here let age retire, ripened for the harvest. Above all, here let the benefactors of mankind, the good, the merciful, the meek, the pure in heart, be congregated; for to them belongs an undying praise. And let us take comfort, nay, let us rejoice, that in future ages, long after we are gathered to the generations of other days, thousands of kindling hearts will here repeat the sublime declaration, "Blessed are the dead that die in the Lord, for they rest from their labors; and their works do follow them."

## **EXTRACT FROM A SPEECH,**

**ON THE ADOPTION OF THE FEDERAL CONSTITUTION.**

**BY PATRICK HENRY.**



THIS government is so new, it wants a name. I wish its other novelties were as harmless as this. He told us, we had an American dictator in the year 1781. We never had an American President. In making a dictator, we follow the example of the most glorious, magnanimous and skilful nations. In great dangers this power has been given. Rome had furnished us with an illustrious example. America found a person worthy of that trust: she looked to Virginia for him. We gave a dictatorial power to hands that used it gloriously; and which were rendered more glorious by surrendering it up. Where is there a breed of such dictators? Shall we find a set of American presidents of such a breed? Will the American President come and lay prostrate at the feet of Congress his laurels? I fear there are few men who can be trusted on that head. The glorious republic of Holland has erected monuments to her warlike intrepidity and valor: yet she is now totally ruined by a stadtholder; a Dutch president. The destructive wars into which that nation has been plunged, has since involved her in ambition. The glorious triumphs of Blenheim and Ramillies were not so conformable to the genius, nor so much to the true interest of the republic, as those numerous and useful canals and dykes, and other objects at which ambition spurns. That republic has, however, by the industry of its inhabitants, and policy of its magistrates, suppressed

the ill effects of ambition. Notwithstanding two of their provinces have paid nothing, yet I hope the example of Holland will tell us, that we can live happily without changing our present despised government. Cannot people be as happy under a mild, as under an energetic government? Cannot content and felicity be enjoyed in a republic, as well as in a monarchy, because there are whips, chains and scourges used in the latter? If I am not as rich as my neighbor, if I give my mite, my all, republican forbearance will say, that it is sufficient. So said the honest confederates of Holland: "You are poor; we are rich. We will go on and do better, far better, than be under an oppressive government." Far better will it be for us to continue as we are, than go under that tight, energetic government. I am persuaded of what the honorable gentleman says, that separate confederacies will ruin us. In my judgment, they are evils never to be thought of till a people are driven by necessity. When he asks my opinion of consolidation, of one power to reign over America, with a strong hand, I will tell him, I am persuaded of the rectitude of my honorable friend's opinion, (Mr. Mason,) that one government cannot reign over so extensive a country as this is, without absolute despotism. Compared to such a consolidation, small confederacies are little evils, though they ought to be recurred to, but in case of necessity. Virginia and North Carolina are despised. They could exist separated from the rest of America. Maryland and Vermont were not overrun when out of the confederacy. Though it is not a desirable object, yet I trust, that on examination it will be found, that Virginia and North Carolina would not be swallowed up in case it was necessary for them to be joined together.

When we come to the spirit of domestic peace, the humble genius of Virginia has formed a government, suitable to the genius of her people. I believe the hands, that formed the American constitution, triumph in the experiment. It proves, that the man who formed it, and perhaps by accident,

did what design could not do in other parts of the world. After all your reforms in government, unless you consult the genius of the inhabitants, you will never succeed ; your system can have no duration. Let me appeal to the candor of the committee, if the want of money be not the source of all our misfortunes. We cannot be blamed for not making dollars. This want of money cannot be supplied by changes in government. The only possible remedy, as I have before asserted, is industry aided by economy. Compare the genius of the people with the government of this country. Let me remark, that it stood the severest conflict, during the war, to which human virtue has ever been called. I call upon every gentleman here to declare, whether the king of England had any subjects so attached to his family and government—so loyal as we were. But the genius of Virginia called us for liberty ; called us from those beloved endearments, which, from long habits, we were taught to love and revere. We entertained from our earliest infancy, the most sincere regard and reverence for the mother country. Our partiality extended to a predilection for her customs, habits, manners and laws. Thus inclined, when the deprivation of our liberty was attempted, what did we do ? What did the genius of Virginia tell us ? “ Sell all and purchase liberty.” This was a severe conflict. Republican maxims were then esteemed. Those maxims, and the genius of Virginia landed you safe on the shore of freedom. On this awful occasion, did you want a federal government. Did federal ideas possess your minds ? Did federal ideas lead you to the most splendid victories ? I must again repeat the favorite idea, that the genius of Virginia did, and will again lead us to happiness. To obtain the most splendid prize, you did not consolidate. You accomplished the most glorious ends, by the assistance of the genius of your country. Men were then taught by that genius, that they were fighting for what was most dear to them. View the most affectionate father, the most tender mother, operated

on by liberty, nobly stimulating their sons, their dearest sons, sometimes their only son, to advance to the defence of his country. We have seen the sons of Cincinnatus, without splendid magnificence or parade, going, with the genius of their great progenitor Cincinnatus, to the plough—men who served their country without ruining it; men who had served it to the destruction of their private patrimonies; their country owing them amazing amounts, for the payment of which no adequate provision was then made. We have seen such men throw prostrate their arms at your feet. They did not call for those emoluments, which ambition presents to some imaginations. The soldiers, who were able to command every thing, instead of trampling on those laws, which they were instituted to defend, most strictly obeyed them. The hands of justice have not been laid on a single American soldier. Bring them into contrast with European veterans—you will see an astonishing superiority over the latter. There has been a strict subordination to the laws. The honorable gentleman's office gave him an opportunity of viewing if the laws were administered so as to prevent riots, routs and unlawful assemblies. From his then situation, he could have furnished us with the instances in which licentiousness trampled on the laws. Among all our troubles, we have paid almost to the last shilling, for the sake of justice: we have paid as well as any state; I will not say better. To support the general government and our own legislature; to pay the interest of the public debts, and defray contingencies, we have been heavily taxed. To add to these things, the distresses produced by paper money, and by tobacco contracts, were sufficient to render any people discontented. These, sir, were great temptations; but in the most severe conflict of misfortunes, this code of laws—this genius of Virginia, call it what you will, triumphed over every thing.

Why did it please the gentleman, (Mr Corbin,) to bestow such epithets on our country? Have the worms taken pos-

session of the wood, that our strong vessel—our political vessel, has sprung a leak? He may know better than I, but I consider such epithets to be the most illiberal and unwarrantable aspersions on our laws. The system of laws under which we have lived, has been tried and found to suit our genius. I trust we shall not change this happy system. I cannot so easily take leave of an old friend. 'Till I see him following after and pursuing other objects which can pervert the great objects of human legislation, pardon me if I withhold my assent.

Some here speak of the difficulty in forming a new code of laws. Young as we were, it was not wonderful if there was a difficulty in forming and assimilating our system of laws. I shall be obliged to the gentleman, if he would point out those glaring, those great faults. The efforts of assimilating our laws to our genius have not been found altogether vain. I shall pass over some other circumstances which I intended to mention, and endeavor to come to the capital objection, which my honorable friend made. My worthy friend said, that a republican form of government would not suit a very extensive country; but that if a government were judiciously organized and limits prescribed to it; an attention to these principles might render it possible for it to exist in an extensive territory. Whoever will be bold to say, that a continent can be governed by that system, contradicts all the experience of the world. It is a work too great for human wisdom. Let me call for an example. Experience has been called the best teacher. I call for an example of a great extent of country, governed by one government, or Congress, call it what you will. I tell him that a government may be trimmed up according to gentlemen's fancy, but it never can operate; it will be but very short-lived. However disagreeable it may be to lengthen my objections, I cannot help taking notice of what the honorable gentleman said. To me it appears that there is no check in that government. The president, senators and

representatives all immediately, or mediately, are the choice of the people. Tell me not of checks on paper ; but tell me of checks founded on self-love. The English government is founded on self-love. This powerful, irresistible stimulus of self-love has saved that government. It has interposed that hereditary nobility between the king and commons. If the house of lords assists or permits the king to overturn the liberties of the people, the same tyranny will destroy them ; they will therefore keep the balance in the democratic branch. Suppose they see the commons encroach upon the king ; self-love, that great, energetic check, will call upon them to interpose ; for, if the king be destroyed, their destruction must speedily follow. Here is a consideration which prevails in my mind, to pronounce the British government superior, in this respect, to any government that ever was in any country. Compare this with your congressional checks. I beseech gentlemen to consider whether they can say, when trusting power, that a mere patriotic profession will be equally operative and efficacious, as the check of self-love. In considering the experience of ages, is it not seen that fair, disinterested patriotism and professions of attachment to rectitude, have never been solely trusted to by an enlightened, free people. If you depend on your president's and senators' patriotism, you are gone. Have you a resting place like the British government ? Where is the rock of your salvation ? The real rock of political salvation is self-love, perpetuated from age to age in every human breast, and manifested in every action. If they can stand the temptations of human nature, you are safe. If you have a good president, senators and representatives, there is no danger. But can this be expected from human nature ? Without real checks, it will not suffice that some of them are good. A good president, or senator, or representative will have a natural weakness. Virtue will slumber : the wicked will be continually watching : consequently you will be undone. Where are your

checks? You have no hereditary nobility—an order of men, to whom human eyes can be cast up for relief: for, says the constitution, there is no title of nobility to be granted; which, by the by, would not have been so dangerous, as the perilous cession of powers contained in that paper: because, as Montesquieu says, when you give titles of nobility, you know what you give; but when you give power, you know not what you give. If you say, that out of this depraved mass, you can collect luminous characters, it will not avail, unless this luminous breed will be propagated from generation to generation; and even then, if the number of vicious characters will preponderate, you are undone. And that this will certainly be the case, is, to my mind, perfectly clear. In the British government, there are real balances and checks; in this system, there are only ideal balances. Till I am convinced that there are actual, efficient checks, I will not give my assent to its establishment. The president and senators have nothing to lose. They have not that interest in the preservation of government, that the king and lords have in England. They will therefore be regardless of the interests of the people. The constitution will be as safe with one body, as with two. It will answer every purpose of human legislation. How was the constitution of England when only the commons had the power? I need only remark, that it was the most unfortunate era when the country returned to king, lords and commons, without sufficient responsibility in the king. When the commons of England, in the manly language which became freemen, said to their king, you are our servant, then the temple of liberty was complete. From that noble source have we derived our liberty: that spirit of patriotic attachment to one's country, that zeal for liberty, and that enmity to tyranny, which signalized the then champions of liberty, we inherit from our British ancestors. And I am free to own, that if you cannot love a republican government, you may love the British monarchy: for, although the king is not sufficiently respon-

sible, the responsibility of his agents, and the efficient checks interposed by the British constitution, render it less dangerous than other monarchies, or oppressive tyrannical aristocracies. What are their checks of exposing accounts? Their checks upon paper are inefficient and nugatory. Can you search your president's closet? Is this a real check? We ought to be exceedingly cautious in giving up this life, this soul—our money—this power of taxation to Congress. What powerful check is there here to prevent the most extravagant and profligate squandering of the public money? What security have we in money matters? Inquiry is precluded by this constitution. I never wish to see Congress supplicate the states. But it is more abhorrent to my mind to give them an unlimited and unbounded command over our souls, our lives, our purses, without any check or restraint. How are you to keep inquiry alive? How discover their conduct? We are told by that paper, that a regular statement and account of the receipts and expenditures of all public money, shall be published from time to time. Here is a beautiful check! What time? Here is the utmost latitude left. If those who are in Congress please to put that construction upon it, the words of the constitution will be satisfied by publishing those accounts once in one hundred years. They may publish or not, as they please. Is this like the present despised system, whereby the accounts are to be published monthly?

**EXTRACT FROM A DISCOURSE,**  
**IN COMMEMORATION OF THE LIVES AND SERVICES OF**  
**JOHN ADAMS AND THOMAS JEFFERSON.**

**BY DANIEL WEBSTER.**



MR. Adams, and Mr. Jefferson, fellow-citizens, were successively Presidents of the United States. The comparative merits of their respective administrations for a long time agitated and divided public opinion. They were rivals, each supported by numerous and powerful portions of the people, for the highest office. This contest, partly the cause, and partly the consequence, of the long existence of two great political parties in the country, is now part of the history of our government. We may naturally regret, that any thing should have occurred to create difference and discord, between those who had acted harmoniously and efficiently in the great concerns of the revolution. But this is not the time, nor this the occasion, for entering into the grounds of that difference, or for attempting to discuss the merits of the questions which it involves. As practical questions, they were canvassed, when the measures which they regarded were acted on and adopted; and as belonging to history, the time has not come for their consideration.

It is, perhaps, not wonderful, that when the Constitution of the United States went first into operation, different opinions should be entertained, as to the extent of the powers conferred by it. Here was a natural source of diversity of sentiment. It is still less wonderful, that that event, about contemporary with our government, under the present Con-

stitution, which so entirely shocked all Europe, and disturbed our relations with her leading powers, should be thought, by different men, to have different bearings on our own prosperity; and that the early measures, adopted by our government, in consequence of this new state of things, should be seen in opposite lights. It is for the future historian, when what now remains of prejudice and misconception shall have passed away, to state these different opinions, and pronounce impartial judgment. In the mean time, all good men rejoice, and well may rejoice, that the sharpest differences sprung out of measures, which, whether right or wrong, have ceased, with the exigencies that gave them birth, and have left no permanent effect, either on the Constitution, or on the general prosperity of the country. This remark, I am aware, may be supposed to have its exception, in one measure, the alteration of the Constitution, as to the mode of choosing President; but it is true, in its general application. Thus the course of policy pursued towards France, in 1798, on the one hand, and the measures of commercial restriction, commenced in 1807, on the other, both subjects of warm and severe opposition, have passed away, and left nothing behind them. They were temporary, and whether wise or unwise, their consequences were limited to their respective occasions. It is equally clear, at the same time, and it is equally gratifying, that those measures of both administrations, which were of durable importance, and which drew after them interesting and long remaining consequences, have received general approbation. Such was the organization, or rather the creation, of the navy, in the administration of Mr. Adams; such the acquisition of Louisiana, in that of Mr. Jefferson. The country, it may safely be added, is not likely to be willing either to approve, or to reprobate, indiscriminately, and in the aggregate, all the measures of either, or of any administration. The dictate of reason and of justice is, that, holding each one his own sentiments on the points in difference, we imitate the great men

themselves, in the forbearance and moderation which they have cherished, and in the mutual respect and kindness which they have been so much inclined to feel and to reciprocate.

No men, fellow-citizens, ever served their country with more entire exemption from every imputation of selfish and mercenary motive than those to whose memory we are paying these proofs of respect. A suspicion of any disposition to enrich themselves, or to profit by their public employments, never rested on either. No sordid motive approached them. The inheritance which they have left to their children, is of their character and their fame. Fellow-citizens, I will detain you no longer by this faint and feeble tribute to the memory of the illustrious dead. Even in other hands, adequate justice could not be performed, within the limits of this occasion. Their highest, their best praise, is your deep conviction of their merits, your affectionate gratitude for their labors and services. It is not my voice, it is this cessation of ordinary pursuits, this arresting of all attention, these solemn ceremonies, and this crowded house, which speak their eulogy. Their fame, indeed, is safe. That is now treasured up, beyond the reach of accident. Although no sculptured marble should rise to their memory, nor engraved stone bear record of their deeds, yet will their remembrance be as lasting as the land they honored. Marble columns may indeed, moulder into dust, time may erase all impress from the crumbling stone, but their fame remains; for with AMERICAN LIBERTY it rose, and with AMERICAN LIBERTY ONLY can it perish. It was the last swelling peal of yonder choir, 'THEIR BODIES ARE BURIED IN PEACE, BUT THEIR NAME LIVETH EVERMORE.' I catch that solemn song, I echo that lofty strain of funeral triumph, 'THEIR NAME LIVETH EVERMORE.'

Of the illustrious signers of the Declaration of Independence there now remains only Charles Carroll. He seems an aged oak, standing alone on the plain, which time has spared a little longer, after all its contemporaries have been levelled

with the dust. Venerable object ! we delight to gather round its trunk, while yet it stands, and to dwell beneath its shadow. Sole survivor of an assembly of as great men as the world has witnessed, in a transaction, one of the most important that history records, what thoughts, what interesting reflections must fill his elevated and devout soul ! If he dwell on the past, how touching its recollections ; if he survey the present, how happy, how joyous, how full of the fruition of that hope, which his ardent patriotism indulged ; if he glance at the future, how does the prospect of his country's advancement almost bewilder his weakened conception ! Fortunate, distinguished patriot ! Interesting relic of the past ! Let him know that while we honor the dead, we do not forget the living ; and that there is not a heart here which does not fervently pray, that Heaven may keep him yet back from the society of his companions.

And now, fellow-citizens, let us not retire from this occasion, without a deep and solemn conviction of the duties which have devolved upon us. This lovely land, this glorious liberty, these benign institutions, the dear purchase of our fathers, are ours ; ours to enjoy, ours to preserve, ours to transmit. Generations past, and generations to come, hold us responsible for this sacred trust. Our fathers, from behind, admonish us, with their anxious paternal voices, posterity calls out to us, from the bosom of the future, the world turns hither its solicitous eyes—all, all conjure us to act wisely, and faithfully, in the relation which we sustain. We can never, indeed, pay the debt which is upon us ; but by virtue, by morality, by religion, by the cultivation of every good principle and every good habit, we may hope to enjoy the blessing, through our day, and to leave it unimpaired to our children. Let us feel deeply how much, of what we are and of what we possess, we owe to this liberty, and these institutions of government. Nature has, indeed, given us a soil, which yields bounteously to the hands of industry, the mighty and fruitful ocean is before us, and the

skies over our heads shed health and vigor. But what are lands, and seas, and skies, to civilized man, without society, without knowledge, without morals, without religious culture; and how can these be enjoyed, in all their extent, and all their excellence, but under the protection of wise institutions and a free government? Fellow-citizens, there is not one of us here present, who does not, at this moment, and at every moment, experience, in his own condition, and in the condition of those most near and dear to him, the influence and the benefits of this liberty, and these institutions. Let us then acknowledge the blessing, let us feel it deeply and powerfully, let us cherish a strong affection for it, and resolve to maintain and perpetuate it. The blood of our fathers, let it not have been shed in vain; the great hope of posterity, let it not be blasted.

The striking attitude, too, in which we stand to the world around us, a topic to which, I fear, I advert too often, and dwell on too long, cannot be altogether omitted here. Neither individuals nor nations can perform their part well, until they understand and feel its importance, and comprehend and justly appreciate all the duties belonging to it. It is not to inflate national vanity, nor to swell a light and empty feeling of self-importance, but it is that we may judge justly of our situation, and of our own duties, that I earnestly urge this consideration of our position, and our character, among the nations of the earth. It cannot be denied, but by those who would dispute against the sun, that with America, and in America, a new era commences in human affairs. This era is distinguished by Free Representative Governments, by entire religious liberty, by improved systems of national intercourse, by a newly awakened, and unconquerable spirit of free inquiry, and by a diffusion of knowledge through the community, such as has been before altogether unknown and unheard of. America, America, our country, fellow-citizens, our own dear and native land, is inseparably connected, fast bound up, in fortune and by

fate with these great interests. If they fall, we fall with them; if they stand, it will be because we have uphelden them. Let us contemplate, then, this connexion which binds the prosperity of others to our own; and let us manfully discharge all the duties which it imposes. If we cherish the virtues and the principles of our fathers, Heaven will assist us to carry on the work of human liberty and human happiness. Auspicious omens cheer us. Great examples are before us. Our own firmament now shines brightly upon our path. Washington is in the clear upper sky. Those other stars have now joined the American constellation; they circle round their centre, and the heavens beam with new light. Beneath this illumination, let us walk the course of life, and at its close, devoutly commend our beloved country, the common parent of us all, to the Divine Benignity.

## **EXTRACT FROM A EULOGY,**

**ON WASHINGTON.**

**BY JOHN M. MASON, D. D.**



It must ever be difficult to compare the merits of WASHINGTON's characters, because he always appeared greatest in that which he last sustained. Yet if there is a preference, it must be assigned to the lieutenant-general of the armies of America. Not because the duties of that station were more arduous than those which he had often performed, but because it more fully displayed his magnanimity. While others become great by elevation, WASHINGTON becomes greater by condescension. Matchless patriot! to stoop, on public motives, to an inferior appointment, after possessing and dignifying the highest offices! Thrice favored country, which boasts of such a citizen! We gaze with astonishment: we exult that we are Americans. We augur every thing great, and good, and happy. But whence this sudden horror? What means that cry of agony? Oh! 'tis the shriek of America! The fairy vision is fled: WASHINGTON is—no more!—

"How are the mighty fallen, and the weapons of war perished!"

Daughters of America, who erst prepared the festal bower and the laurel wreath, plant now the cypress grove, and water it with tears.

"How are the mighty fallen, and the weapons of war perished!"

The death of WASHINGTON, Americans, has revealed the

extent of our loss. It has given us the final proof that we never mistook him. Take his affecting testament, and read the secrets of his soul. Read all the power of domestic virtue. Read his strong love of letters and of liberty. Read his fidelity to republican principle, and his jealousy of national character. Read his devotedness to you in his military bequests to near relations. "These swords," they are the words of WASHINGTON, "these swords are accompanied with an injunction not to unsheath them for the purpose of shedding of blood, except it be for self-defence, or in defence of their country and its rights; and in the latter case, to keep them unsheathed, and prefer falling with them in their hands to the relinquishment thereof."

In his acts, Americans, you have seen the man. In the complicated excellence of character, he stands alone. Let no future Plutarch attempt the iniquity of parallel. Let no soldier of fortune, let no usurping conqueror, let not Alexander or Cæsar, let not Cromwell or Bonaparte, let none among the dead or the living, appear in the same picture with WASHINGTON: or let them appear as the shade to his light.

On this subject, my countrymen, it is for others to speculate, but it is for us to feel. Yet, in proportion to the severity of the stroke, ought to be our thankfulness that it was not inflicted sooner. Through a long series of years has God preserved our WASHINGTON a public blessing: and now that he has removed him forever, shall we presume to say, What doest thou? Never did the tomb preach more powerfully the dependence of all things on the Most High. The greatest of mortals crumble into dust, the moment He commands, Return, ye children of men. WASHINGTON was but the instrument of a benignant God. He sickens, he dies, that we may learn not to trust in men, nor to make flesh our arm. But though WASHINGTON is dead, Jehovah lives. God of our fathers! be our God, and the God of our children! Thou art our refuge and our hope; the pillar of

our strength; the wall of our defence, and our unfading glory!

Americans! this God who raised up WASHINGTON, and gave you liberty, exacts from you the duty of cherishing it with a zeal according to knowledge. Never sully, by apathy or by outrage, your fair inheritance. Risk not, for one moment, on visionary theories, the solid blessings of your lot. To you particularly, O youth of America! applies the solemn charge. In all the perils of your country, remember WASHINGTON. The freedom of reason and of right, has been handed down to you on the point of the hero's sword. Guard, with veneration, the sacred deposit. The curse of ages will rest upon you, O youth of America! if ever you surrender to foreign ambition, or domestic lawlessness, the precious liberties for which WASHINGTON fought, and your fathers bled.

I cannot part with you, fellow-citizens, without urging the long remembrance of our present assembly. This day we wipe away the reproach of republics, that they know not how to be grateful. In your treatment of living patriots, recall your love and your regret of WASHINGTON. Let not future inconsistency charge this day with hypocrisy. Happy America, if she gives an instance of universal principle in her sorrows for the man "first in war, first in peace, and first in the hearts of his countrymen!"

## EXTRACT FROM A EULOGY,


ON LAFAYETTE.

BY EDWARD EVERETT.



THERE have been those who have denied to Lafayette the name of *a great man*. What is greatness? Does goodness belong to greatness, and make an essential part of it? If it does, who, I would ask, of all the prominent names in history, has run through such a career, with so little reproach, justly or unjustly, bestowed? Are military courage and conduct the measure of greatness? Lafayette was entrusted by Washington, with all kinds of service;—the laborious and complicated, which required skill and patience, the perilous that demanded nerve;—and we see him keeping up a pursuit, effecting a retreat, out-manceuvring a wary adversary with a superior force, harmonizing the action of French regular troops and American militia, commanding an assault at the point of the bayonet; and all with entire success and brilliant reputation. Is the readiness to meet vast responsibility a proof of greatness? The memoirs of Mr. Jefferson show us, as we have already seen, that there was a moment in 1789, when Lafayette took upon himself, as the head of the military force, the entire responsibility of laying down the basis of the revolution. Is the cool and brave administration of gigantic power a mark of greatness? In all the whirlwind of the Revolution, and when as commander-in-chief of the National Guard, an organized force of three millions of men, who, for any popular purpose, needed but a word, a look, to put them in motion,—and he their

idol,—we behold him ever calm, collected, disinterested; as free from affectation as selfishness, clothed not less with humility than with power. Is the fortitude required to resist the multitude pressing onward their leader to glorious crime, a part of greatness? Behold him the fugitive and the victim, when he might have been the chief of the Revolution. Is the solitary and unaided opposition of a good citizen to the pretensions of an absolute ruler, whose power was as boundless as his ambition, an effort of greatness? Read the letter of Lafayette to Napoleon Bonaparte, refusing to vote for him as consul for life. Is the voluntary return, in advancing years, to the direction of affairs, at a moment like that, when in 1815, the ponderous machinery of the French empire was flying asunder,—stunning, rending, crushing thousands on every side,—a mark of greatness? Contemplate Lafayette at the tribune, in Paris, when allied Europe was thundering at its gates, and Napoleon yet stood in his desperation and at bay. Are dignity, propriety, cheerfulness, unerring discretion in new and conspicuous stations of extraordinary delicacy, a sign of greatness? Watch his progress in this country, in 1824 and 1825, hear him say the right word at the right time, in a series of interviews, public and private, crowding on each other every day, for a twelve month, throughout the Union, with every description of persons, without ever wounding for a moment the self-love of others, or forgetting the dignity of his own position. Lastly, is it any proof of greatness, to be able at the age of seventy-three, to take the lead in a successful and bloodless revolution;—to change the dynasty,—to organize, exercise, and abdicate a military command of three and a half millions of men;—to take up, to perform, and lay down the most momentous, delicate, and perilous duties, without passion, without hurry, without selfishness? Is it great, to disregard the bribes of title, office, money;—to live, to labor, and suffer for great public ends alone;—to adhere to principle under all circumstances;—to stand before Europe and



America conspicuous, for sixty years, in the most responsible stations, the acknowledged admiration of all good men.

But I think I understand the proposition, that Lafayette was not a great man. It comes from the same school which also denies greatness to Washington, and which accords it to Alexander and Cæsar, to Napoleon and to his conqueror. When I analyze the greatness of these distinguished men, as contrasted with that of Lafayette and Washington, I find either one idea omitted, which is essential to true greatness, or one included as essential, which belongs only to the lowest conception of greatness. The moral, disinterested, and purely patriotic qualities are wholly wanting in the greatness of Alexander and Cæsar; and on the other hand, it is a certain splendor of success, a brilliancy of result, which, with the majority of mankind, marks them out as the great men of our race. But not only are a high morality and a true patriotism essential to greatness,—but they must first be renounced before a ruthless career of selfish conquest can begin. I profess to be no judge of military combinations; but with the best reflection I have been able to give the subject, I perceive no reason to doubt that, had Lafayette, like Napoleon, been by principle, capable of hovering on the edges of ultra-revolutionism; never halting enough to be denounced; never plunging too far to retreat;—but with a cold and well-balanced selfishness, sustaining himself at the head of affairs, under each new phase of the Revolution, by the compliances sufficient to satisfy its demands,—he might have anticipated the career of Napoleon. At three different periods, he had it in his power, without usurpation, to take the government into his own hands. He was invited, urged to do so. Had he done it, and made use of the military means at his command, to maintain and perpetuate his power,—he would then, at the sacrifice of all his just claims to the name of great and good, have reached

that which vulgar admiration alone worships,—the greatness of high station and brilliant success.

But it was of the greatness of Lafayette, that he looked down on greatness of the false kind. He learned his lesson in the school of Washington, and took his first practice in victories over himself. Let it be questioned by the venial apologists of time-honored abuses,—let it be sneered at by national prejudice and party detraction ; let it be denied by the admirers of war and conquest ;—by the idolaters of success,—but let it be gratefully acknowledged by good men ; by Americans,—by every man, who has sense to distinguish character from events ; who has a heart to beat in concert with the pure enthusiasm of virtue.

But it is more than time, fellow-citizens, that I commit the memory of this great and good man to your unprompted contemplation. On his arrival among you, ten years ago,—when your civil fathers, your military, your children, your whole population poured itself out, as one throng, to salute him,—when your cannons proclaimed his advent with joyous salvos,—and your acclamations were responded from steeple to steeple, by the voice of festal bells, with what delight did you not listen to his cordial and affectionate words ; —‘ I beg of you all, beloved citizens of Boston, to accept the respectful and warm thanks of a heart which has for nearly half a century been devoted to your illustrious city !’ That noble heart,—to which, if any object on earth was dear, that object was the country of his early choice,—of his adoption, and his more than regal triumph,—that noble heart will beat no more for your welfare. Cold and motionless, it is already mingling with the dust. While he lived, you thronged with delight to his presence,—you gazed with admiration on his placid features and venerable form, not wholly unshaken by the rude storms of his career ; and now that he is departed, you have assembled in this cradle of the liberties for which, with your fathers, he risked his life, to pay the last honors to his memory. You have thrown open

these consecrated portals to admit the lengthened train, which has come to discharge the last public offices of respect to his name. You have hung these venerable arches, for the second time since their erection, with the sable badges of sorrow. You have thus associated the memory of Lafayette in those distinguished honors, which but a few years since you paid to your Adams and Jefferson; and could your wishes and mine have prevailed, my lips would this day have been mute, and the same illustrious voice which gave utterance to your filial emotions over their honored graves, would have spoken also, for you, over him who shared their earthly labors,—enjoyed their friendship,—and has now gone to share their last repose, and their imperishable remembrance.

There is not, throughout the world, a friend of liberty, who has not dropped his head, when he has heard that Lafayette is no more. Poland, Italy, Greece, Spain, Ireland, the South American Republics,—every country where man is struggling to recover his birthright,—has lost a benefactor, a patron, in Lafayette. But you, young men, at whose command I speak, for you a bright and particular lodestar is henceforward fixed in the front of heaven. What young man that reflects on the history of Lafayette,—that sees him in the morning of his days the associate of sages,—the friend of Washington,—but will start with new vigor on the path of duty and renown?

And what was it, fellow-citizens, which gave to our Lafayette his spotless fame? The love of liberty. What has consecrated his memory in hearts of good men? The love of liberty. What nerved his youthful arm with strength, and inspired him in the morning of his days, with sagacity and counsel? The living love of liberty. To what did he sacrifice power, and rank, and country, and freedom itself? To the horror of licentiousness;—to the sanctity of plighted faith;—to the love of liberty protected by law. Thus the great principle of your revolutionary

fathers, of your pilgrim sires, the great principle of the age, was the rule of his life: *The love of liberty protected by law.*

You have now assembled within these celebrated walls, to perform the last duties of respect and love, on the birth day of your benefactor, beneath that roof which has resounded of old with the master voices of American renown. The spirit of the departed is in high communion with that spirit of the place;—the temple worthy of the new name which we now behold inscribed on its walls. Listen, Americans, to the lessons which seem borne to us on the very air we breathe, while we perform these dutiful rites! Ye winds, that wafted the Pilgrims to the land of promise, fan, in their children's hearts, the love of freedom;—Blood, which our father's shed, cry from the ground;—Echoing arches of this renowned hall, whisper back the voices of other days;—Glorious Washington, break the long silence of that votive canvass;—Speak, speak, marble lips, teach us **THE LOVE OF LIBERTY PROTECTED BY LAW!**

*Magnificent!*

## EXTRACT FROM A DISCOURSE,

DELIVERED ON THE AUTHOR'S BEING INAUGURATED  
PRESIDENT OF AMHERST COLLEGE.

BY HEMAN HUMPHREY, D. D.



CONVENED as we are this day, in the portals of science and literature, and with their arduous heights and profound depths and Elysian fields before us, *education* offers itself as the inspiring theme of our present meditations. This in a free, enlightened, and christian state, is confessedly a subject of the highest moment. How can the diamond reveal its lustre from beneath incumbent rocks and earthly strata? How can the marble speak, or stand forth in all the divine symmetry of the human form, till it is taken from the quarry and fashioned by the hand of the artist? And how can man be intelligent, happy, or useful, without the culture and discipline of education? It is this that smooths and polishes the roughnesses of his nature. It is this, that unlocks the prison house of his mind and brings out the captive. It is the transforming hand of education, which is now, in so many heathen lands, moulding savageness and ignorance, pagan fanaticism and brutal stupidity, revenge and treachery and lust—and in short, all the warring elements of our lapsed nature, into the various forms of exterior decency, of mental symmetry, and of christian loveliness. It is education that pours light into the understanding, lays up its golden treasures in the memory, softens the asperities of the temper, checks the waywardness of passion and appe-

tite, and trains to habits of industry, temperance, and benevolence. It is this which qualifies men for the pulpit, the senate, the bar, the art of healing, and the bench of justice. It is to education, to its domestic agents, its schools and colleges, its universities and literary societies, that the world is indebted for a thousand comforts and elegancies of civilized life, for almost every useful art, discovery, and invention.

In a word, education, regarding man as a rational, accountable and immortal being, elevates, expands, and enriches his mind ; cultivates the best affections of his heart ; pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyments of time, helps to train up the soul for the bliss of eternity.

How extremely important, then, is every inquiry which relates to the philosophy of the human mind—to the early discipline and cultivation of its noble powers—to the comparative merits and defects of classical books and prevailing systems of instruction—to the advantages accruing from mathematical and other abstruse studies—to the means of educating the children of the poor in our public seminaries—to the present state of science and literature in our country ; and to the animating prospects which are opening before us. All these topics and many more, present themselves to the enlightened and philanthropic mind, as it looks abroad from some commanding eminence, or ranges at leisure over the wide and busy fields of human improvement. It must be obvious, however, upon a moment's reflection, that it would take many a long day to traverse a space so ample ; to drink at every Castalian fountain by the way ; to take the altitudes of Parnassus ; to measure the steeps of science ; and to see what is going forward in a thousand splendid literary halls and wonder-working laboratories. How little, then, can be done within the brief hour, which is allotted to the present exercises. Upon many very interesting objects

and enclosures we can scarcely bestow a passing glance, and can linger for a few moments only, where most we might love to dwell, or at least to sit down at our leisure and enjoy the goodly prospect.

In treating of education, we may advantageously divide the subject, into the three great branches of *physical*, *intellectual*, and *moral* improvement. Under these topics, we shall include all that is requisite to form a sound and healthy body, a vigorous and well stored mind, and a good heart. If the first of these, or what I choose to call the *physical* part of education, has not been fully overlooked, (as it certainly has not,) in our most popular systems, still it may well be questioned, whether it has yet received that degree of attention, which its immense importance demands.

Such, in our present condition, is the mysterious connexion between body and mind, that the one cannot act, except on a very limited scale, without the assistance of the other. The immortal agent must have an 'earthly house' to dwell in; and it is essential to vigorous and healthful mental action, that this house should be well built, and that it should be kept in good repair. Now, it is the province of physical education, to erect the building, and in carrying it up to have special reference to its firmness and durability; so that the unseen tenant, who is sent down to occupy it, may enjoy every convenience, and be enabled to work to the very best advantage.

That is undoubtedly the wisest and best regimen, which takes the infant from the cradle, and conducts him along through childhood and youth, up to high maturity, in such a manner, as to give strength to his arm, swiftness to his feet, solidity and amplitude to his muscles, symmetry to his frame, and expansion to all his vital energies. It is obvious, that this branch of education, comprehends not only food and clothing; but air, exercise, lodging, early rising; and whatever else may contribute to the full development of the physical constitution.

If, then, you would see the son of your prayers and hopes, blooming with health, and rejoicing daily in the full and sparkling tide of youthful buoyancy; if you would make him strong and athletic and careless of fatigue; if you would fit him for hard labor and safe exposure to winter and summer; or if you would prepare him to sit down twelve hours in a day over Euclid, Enfield, and Newton, and still preserve his health, you must lay the foundation accordingly. You must begin with him early, must teach him self-denial, and gradually subject him to such hardships, as will help to consolidate his frame and give increasing energy to all his physical powers. His diet must be simple, his apparel must not be too warm, nor his bed too soft. Beware of too much tenderness and restraint, in the management of your darling boy.

Never suffer yourself to be discomposed by his sand hills in the road, his snow forts in February, or his muddams in April;—nor when you chance to look out in an August shower, and see him wading and sporting along with the water-fowl. If you would make him hardy and enterprising, let him go abroad with perfect freedom, in his early boyhood, and amuse himself by the hour together, on the ice, and in the snow drifts. Instead of keeping him shut up all day, and graduating his sleeping room by Fahrenheit, let him face the keen edge of the north wind, when the mercury is below cypher, and instead of minding a little shivering when he returns, applaud his resolution, and encourage him to sally out again. In this way, you will teach him that he was not born to live in the nursery, nor to brood over the kitchen fire; but to range abroad as free as the air, and to gain warmth from exercise. I love and admire the youth, who turns not back from the howling wintry blast, nor withers under the blaze of summer:—who never magnifies ‘mole-hills into mountains’ but whose daring eye, scales the eagle’s airy crag, and who is ready to undertake anything that is lawful, within the range of possibility.

Who would think of planting the mountain oak in a green house, or of rearing the cedar of Lebanon in a lady's flower pot? Who does not know that in order to attain their mighty strength and majestic forms, they must freely enjoy the rain and the sunshine, and feel the rocking of the tempest? Who would think of raising up a band of Indian warriors, upon cakes and jellies and beds of down, and amid all the luxuries and ease of wealth and carefulness? The attempt would be highly preposterous, not to say supremely ridiculous. It is the plain and scanty fare of these sons of the forest, their hard and cold lodging, their long marches and fastings, and their constant exposure to all the hardships of the wilderness, which give them such Herculean limbs and stature; such prodigious might in the deadly fray, and such swiftness of foot in pursuing the vanquished.

*a kin to their sympathy*  
 I am far, however, from saying, that such training, would ensure to every child the arm of Achilles, or the courage of Logan, or the constitution and daring of Martin Luther. Some would doubtless sink under the discipline; but not near so many, as is generally supposed. The truth is, there is a mistaken tenderness which daily interferes with the health-giving economy of heaven. Too many parents, instead of building upon the foundation which God has laid, first subvert that foundation by misplaced indulgences, and then vainly attempt to build among the ruins. They so cross and perplex nature, in her efforts to make their children strong and healthy, that she at length refuses to do anything, and the doating parents are left to patch up the shattered and puny constitution as well as they can, with tonics and essences. In this way, not a few young men of good talents, are rendered physically incapable of pursuing their studies to any advantage. They can never bear the fatigue of close and long continued application. The mind would gladly work, but the earthly tabernacle is so extremely frail, that every vigorous effort shakes it to the foundation. It is like setting up the machinery of an

iron works, in a mere shed, without studs or braces—or like attempting to raise the steam for a large ship in a tin boiler. Whatever talents a youth may possess, he can accomplish but little, without a good constitution to sustain his mental efforts; and such a constitution is not a blessing to be enjoyed of course. Like almost every other gift of heaven, it is to be obtained by human providence, and in the use of means adapted to the end. How many who begin well, ultimately fail of eminence and usefulness, through excessive tenderness and for want of skill and care in their early physical education, it is impossible to say; but that many a young man is doomed to lingering imbecility, or to a premature grave by this kind of mismanagement, and that the subject on which I have hazarded the foregoing remarks, is intimately connected with the vital interests of the church, and the state, will not, I think, be questioned.

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In looking round, this day, from the spot where we now stand; in thinking of the past and then of the future, what emotions of gratitude and hope fill the benevolent mind! Whence these walls, built in troublous times—these goodly edifices, which greet the eye and gladden the heart from afar? Whence this youthful band of brethren, dwelling together in unity, improving their minds by an elevated course of study, and so many of them walking, as we trust, in the 'ways of pleasantness and in the paths of peace?' Whence all that our eyes now see and our ears hear? Verily God hath heard the prayers of his servants, and blessed the work of their hands. Hitherto, may they say, hath the Lord helped us!

And will he frown all that is before us into ruins and forgetfulness? Will he forsake this comely daughter of Zion in her tender years, and after giving her so many tokens of his favor? We cannot believe it. He may afflict her still more, but surely he will cherish her growth, he will comfort

her heart, he will raise her up friends. Under his smiles and sustained by his arm, she will hold on her way, and as she advances, will scatter blessings with both her hands upon many, who are famishing for the bread of life. She will not envy her elder sisters, who have riches, ward-robcs, and are moving in higher spheres than her own :—but she will emulate their virtues, rejoice in their prosperity, strive to deserve their affection, and seek for herself that ‘adorning of a meek and quiet spirit, which in the sight of God is of great price.’ In this quiet, modest, and beneficent course, who can wish her anything but success? Where is the hand, that would rudely thrust her back, or the heart that can triumph in her disappointments,—that can rejoice in her afflictions? Should she be ‘reviled, however, let her not revile again.’ Should ‘one cheek be smitten, let her turn the other also!’ Let the same mind be in her which was in Christ Jesus, and she can have nothing to fear.

As we cast our eyes down the long track of time, from this consecrated eminence, how many bright and interesting visions crowd upon our view. We, indeed, shall soon be gone; but other generations will come, and what may they not enjoy and accomplish, canopied as they will be, by these Arcadian skies, invigorated by the pure breath of these mountains, and inspired to rapture and to song as they look abroad upon all the riches, life, and beauty of this great amphitheatre? How many favored sons of this institution, will hold sweet converse here, with the muse that loves the hill of Zion! How many statesmen, historians, and orators will be trained on this ground, to shine in senates, to grace the bar, to adorn the bench of justice, and to record the doings of the wise, the brave, and the good! But more than all, what may not this seminary do for the churches at home—what victories may she not gain in distant lands, by sending forth her sons under the banner of the cross, and

clad in armor of heavenly temper to fight the battles of her King?

Who is there in this assembly, that is not ready to answer, May these glowing anticipations be more than realized, in the future prosperity and usefulness of this Institution? May it live to gladden and bless the church through all future generations; and in that world, where holiness is perfect and knowledge is transcendant, may all its founders, patrons, and friends meet, and dwell together forever in the presence of God and the Lamb.

## **EXTRACT FROM AN ORATION,**

DELIVERED AT PLYMOUTH, DECEMBER 22, 1824.

BY EDWARD EVERETT.



No character is perfect among nations, more than among men ; but it must needs be conceded, that after our own country, England is the most favored abode of liberty ; or rather, that besides our own it is the only land where liberty can be said to exist ; the only land where the voice of the sovereign is not stronger than the voice of the law. We can scarce revolve with patience, the idea, that we might have been a Spanish colony, a Portuguese colony, or a Dutch colony ; we can scarcely compare with coolness, the inheritance of those institutions, which were transmitted to us by our fathers, with that which we must have received from almost any other country ; absolute government, military despotism, and the holy inquisition. What would have been the condition of this flourishing and happy land, had these been the institutions, on which its settlement was founded ? There are, unfortunately, too many materials for answering this question, in the history of the Spanish and Portuguese settlements on the American continent, from the first moment of unrelenting waste and desolation, to the distractions and conflicts, of which we ourselves are the witnesses. What hope can there be for the colonies of nations, which possess themselves no spring of improvement ; and tolerate none in the regions over which they rule ; whose administration sets no bright examples of political independence ; whose languages send out no reviving lessons of sound

and practical science, (afraid of nothing that is true,) of manly literature, of free speculation; but repeat, with every ship that crosses the Atlantic, the same debasing voice of despotism, credulity, superstition, and slavery?

What citizen of our republic is not grateful, in the contrast which our history presents? Who does not feel, what reflecting American does not acknowledge, the incalculable advantages derived to this land, out of the deep foundations of civil, intellectual, and moral truth, from which we have drawn in England? What American does not feel proud that he is descended from the countrymen of Bacon, of Newton, and of Locke? Who does not know, that while every pulse of civil liberty in the heart of the British empire beat warm and full in the bosom of our fathers; the sobriety, the firmness, and the dignity with which the cause of free principles struggled into existence here, constantly found encouragement and countenance from the sons of liberty there? Who does not remember, that when the Pilgrims went over the sea, the prayers of the faithful British confessors, in all the quarters of their dispersion, went over with them, while their aching eyes were strained, till the star of hope should go up in the western skies? And who will ever forget, that in that eventful struggle, which severed this mighty empire from the British crown, there was not heard, throughout our continent in arms, a voice which spoke louder for the rights of America, than that of Burke or of Chatham, within the walls of the British parliament, and at the foot of the British throne? No, for myself, I can truly say, that after my native land, I feel a tenderness and a reverence for that of my fathers. The pride I take in my own country makes me respect that from which we are sprung. In touching the soil of England, I seem to return, like a descendant, to the old family seat;—to come back to the abode of an aged and venerable parent. I acknowledge this great consanguinity of nations. The sound of my native language beyond the sea, is a music to my ear, beyond the richest strains

Tuscan softness, or Castilian majesty. I am not yet in a land of strangers, while surrounded by the manners, the habits, the forms, in which I have been brought up. I wander delighted through a thousand scenes, which the historians, the poets, have made familiar to us,—of which the names are interwoven with our earliest associations. I tread with reverence, the spots, where I can retrace the footsteps of our suffering fathers; the pleasant land of their birth has a claim on my heart. It seems to me a classic, yea, a holy land, rich in the memory of the great and good; the martyrs of liberty, the exiled heralds of truth; and richer, as the parent of this land of promise in the west.

I am not,—I need not say I am not,—the panegyrist of England. I am not dazzled by her riches, nor awed by her power. The sceptre, the mitre, and the coronet,—stars, garters, and blue ribbons,—seem to me poor things for great men to contend for. Nor is my admiration awakened by her armies mustered for the battles of Europe; her navies overshadowing the ocean; nor her empire grasping the farthest East. It is these, and the price of guilt and blood by which they are maintained, which are the cause why no friend of liberty can salute her with undivided affections. But it is the refuge of free principles, though often persecuted; the school of religious liberty, the more precious for the struggles to which it has been called; the tombs of those who have reflected honor on all who speak the English tongue; it is the birth-place of our fathers, the home of the Pilgrims; it is these which I love and venerate in England. I should feel ashamed of an enthusiasm for Italy and Greece, did I not also feel it for a land like this. In an American it would seem to me degenerate and ungrateful, to hang with passion upon the traces of Homer and Virgil, and follow without emotion the nearer and plainer footsteps of Shakespeare and Milton; and I should think him cold in his love for his native land, who felt no melting in his heart for that other native land, which holds the ashes of his forefathers.

But it was not enough that our fathers were of England: the masters of Ireland, and the lords of Hindostan are of England too. But our fathers were Englishmen, aggrieved, persecuted and banished. It is a principle, amply borne out by the history of the great and powerful nations of the earth, and by that of none more than the country of which we speak, that the best fruits and choicest action of the commendable qualities of the national character, are to be found on the side of the oppressed few, and not of the triumphant many. As in private character, adversity is often requisite to give a proper direction and temper to strong qualities, so the noblest traits of national character, even under the freest and most independent of hereditary governments, are commonly to be sought in the ranks of a protesting minority, or of a dissenting sect. Never was this truth more clearly illustrated than in the settlement of New-England.

Could a common calculation of policy have dictated the terms of that settlement, no doubt our foundations would have been laid beneath the royal smile. Convoys and navies would have been solicited to waft our fathers to the coast; armies, to defend the infant communities; and the flattering patronage of princes and lords, to espouse their interests in the councils of the mother country. Happy, that our fathers enjoyed no such patronage; happy, that they fell into no such protecting hands; happy, that our foundations were silently and deeply cast in quiet insignificance, beneath a charter of banishment, persecution, and contempt; so that when the royal arm was at length outstretched against us, instead of a submissive child, tied down by former graces, it found a youthful giant in the land, born amidst hardships, and nourished on the rocks, indebted for no favors, and owing no duty. From the dark portals of the star chamber, and in the stern text of the acts of uniformity, the Pilgrims received a commission, more efficient than any that ever bore the royal seal. Their banishment

to Holland was fortunate ; the decline of their little company in a strange land was fortunate ; the difficulties which they experienced in getting the royal consent to banish themselves to this wilderness were fortunate ; all the tears and heart breakings of that ever memorable parting at Delfthaven, had the happiest influence on the rising destinies of New England. All this purified the ranks of the settlers. These rough touches of fortune brushed off the light, uncertain, selfish spirits. They made it a grave, solemn, self-denying expedition. They cast a broad shadow of thought and seriousness over the cause, and if this sometimes deepened into melancholy and bitterness, can we find no apology for such a human weakness ?

It is sad indeed to reflect on the disasters, which this little band of Pilgrims encountered. Sad to see a portion of them the prey of unrelenting cupidity, treacherously embarked in an unseaworthy ship, which they are soon obliged to abandon, and crowd themselves into one vessel ; one hundred persons, besides the ship's company, in a vessel of one hundred and sixty tons. One is touched at the story of the long, cold, and weary autumnal passage ; of the landing on the inhospitable rocks at this dismal season ; where they are deserted before long by the ship, which had brought them, and which seemed their only hold upon the world of fellow men, a prey to the elements and to want, and fearfully ignorant of the numbers, the power and the temper of the savage tribes, that filled the unexplored continent upon whose verge they had ventured. But all this wrought together for good. These trials of wandering and exile, of the ocean, the winter, the wilderness, and the savage foe, were the final assurance of success. It was these that put far away from our fathers' cause all patrician softness, all hereditary claims to preeminence. No effeminate nobility crowded into the dark and austere ranks of the Pilgrims. No Carr nor Villiers desired to lead on the ill-provided band of despised Puritans. No well endowed clergy

were on the alert, to quit their cathedrals, and set up a pompous hierarchy in the frozen wilderness. No craving governors were anxious to be sent over to our cheerless El Dorados of ice and of snow. No, they could not say they had encouraged, patronized, or helped the Pilgrims. They could not afterwards fairly pretend to reap where they had not strewn; and as our fathers reared this broad and solid fabric with pains and watchfulness, unaided, barely tolerated, it did not fall, when the arm, which had never supported, was raised to destroy.

Methinks I see it now, that one solitary, adventurous vessel, the Mayflower of a forlorn hope, freighted with the prospects of a future state, and bound across the unknown sea. I behold it pursuing, with a thousand misgivings, the uncertain, the tedious voyage. Suns rise and set, and weeks and months pass, and winter surprises them on the deep, but brings them not the sight of the wished for shore. I see them now scantily supplied with provisions, crowded almost to suffocation in their ill-stored prison, delayed by calms, pursuing a circuitous route;—and now driven in fury before the raging tempest, on the high and giddy waves. The awful voice of the storm howls through the rigging. The laboring masts seem straining from their base;—the dismal sound of the pumps is heard;—the ship leaps, as it were, madly, from billow to billow;—the ocean breaks, and settles with engulfing floods over the floating deck, and beats with deadening weight against the staggered vessel. I see them, escaped from these perils, pursuing their all but desperate undertaking, and landed at last, after a five months' passage, on the ice clad rocks of Plymouth,—weak and weary from the voyage,—poorly armed, scantily provisioned, depending on the charity of their ship-master for a draft of beer on board, drinking nothing but water on shore,—without shelter,—without means,—surrounded by hostile tribes. Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of ad-

venturers. Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes, enumerated within the early limits of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures, of other times, and find the parallel of this. Was it the winter's storm, beating upon the houseless heads of women and children; was it hard labor and spare meals;—was it disease,—was it the tomahawk,—was it the deep malady of a blighted hope, a ruined enterprise, and a broken heart, aching in its last moments, at the recollection of the loved and left, beyond the sea; was it some, or all of these united, that hurried this forsaken company to their melancholy fate?—And is it possible, that neither of these causes, that not all combined, were able to blast this bud of hope? Is it possible, that from a beginning so feeble, so frail, so worthy, not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, a reality so important, a promise yet to be fulfilled, so glorious?

From that handful of dust & ashes sprang  
into being <sup>the</sup> Congregational in all her radiant  
pride and vigorous manhood.

## EXTRACT FROM A SPEECH,

ON THE INDIAN BILL.

BY ISAAC C. BATES.



MR. Speaker, there is not an act of Georgia since Oglethorp first planted his footsteps upon the site of Savannah when duly considered ; there is not a resolve, ordinance or law of Congress ; there is not a treaty of the United States with the Indian tribes, that does not tend to establish the fact, that the Indians are the proprietors of the lands and hunting grounds they claim, subject only to the restriction upon their right of alienation. You might have put the question to every man in this nation, or child on the frontier, and he would have told you so, until the legislation of the States, aided by interest, instructed him otherwise. What then becomes of the tenancy at will—at sufferance, as asserted by Georgia ? Not one act, law or treaty that does not establish the fact that they are sovereign. Sir, when were they otherwise ? In what field were they conquered ? Produce the proof. But be it what it may, it is all controlled by a single, undisputed, admitted fact—here is the nation, until this invasion of it, still sovereign. There is no tradition that has not been lost in its descent, that it was ever otherwise than sovereign. The pyramids of Egypt, upon their own broad and solid foundations, are not better proof of themselves than the Cherokee nation is of its sovereignty. Sir, the emblems of it were sparkling in the sun, when those who now inhabit Georgia, and all who ever did, were in the loins of their European ancestry ; and the bird that bore them

aloft in the upper skies—the region that clouds never darkened—was not more the king of birds, than the Cherokees were the lords of the country in which they dwelt, acknowledging no supremacy but that of the Great Spirit, and awed by no power but his—absolute, erect and indomitable as any creatures upon earth the Deity ever formed.

But it is said the Constitution forbids the ‘erection of a new State within the jurisdiction of another State,’ and therefore the Cherokee government cannot be tolerated. Before I examined this subject, my own mind was embarrassed by this consideration. But upon examination it will be found that this article was drawn with great caution and forecast, and for the very purpose of saving these little sovereignties of the aboriginal inhabitants. In the first place, as has been clearly shown in this debate, they are not a “state” within the meaning of the Constitution. In the next place, they are not a “*new* state.” They were sovereignties when the Constitution was adopted. Therefore the existence and toleration of them then was as much a violation of the Constitution as it is now. According to the Georgia doctrine, the government of the United States was then bound to do what it is now doing; that is, to put an end to the Cherokee nation. In the third place, if a “new state,” it is not a state formed “within the *jurisdiction*” of Georgia. The Constitution does not say, in the often repeated phrase, within the “chartered limits,” or “geographical limits,” or “limits” of Georgia—terms used as if they were of the same meaning as “jurisdictional limits,”—the same lines, all coincident. No such thing. The Indian boundary is the limit of the jurisdiction of Georgia. The other lines indicate the extent of country to which she claims the right of pre-emption, and by every new purchase, of adding to her territory, and thus extending the limits of her jurisdiction.

These equivocal terms were rejected, and the word “*jurisdiction*” was substituted by the framers of the Constitu-

tion for the word "limits"—the one extending to the Indian boundary only, and so considered by Georgia herself down to the time of this dispute, the other being the geographical boundary of the State. Now I take it upon myself to say, that after the adoption of the Constitution there was no pretence for affirming that the Cherokees were within the *jurisdiction* of Georgia.

What the views of the framers of that instrument were in relation to these remnants of once mighty nations, I cannot say. Probably they looked forward to the time when they would melt away or mingle with the current of white population, or pass off in some other form. Certain, I am, it was not their intention that "in their *property, rights* or *liberty* they should ever be invaded or molested." This our ancestors said in 1787 ; and Georgia said the same in 1802. The Cherokee nation is not, therefore, a *new State*, formed within the "*jurisdiction*" of Georgia. I do not remark upon the *improvement* made in their form of government, for any man of sense must see that that can make no difference. The more perfect the system the better. Less the trouble from it.

It has been said also that the United States have not extinguished the Indian title to the lands in question as agreed at the cession. I have already remarked upon the conditions of the obligation then entered into; and it is a full answer to this complaint to say, that the United States have extinguished the title until the Indians have refused to cede another acre, and that they have been always ready and willing, and are now ready to do it, if the Indians will consent to it.

Then again it is said that the indisposition to sell is the result of the civilization of the Cherokees, and that that has been brought about by the agency of the government. The answer to this is, that the United States were under obligation to do what they have done, prior to the compact of

1802 ; and this was known to Georgia, and she took the stipulation, subject to this obligation, which is distinctly recognized in her own compact.

Again, it has been urged against some of the treaties guarantying this country to the Cherokees that the "just claims of the State of Georgia were" prejudiced thereby, contrary to the constitution. This is begging the question ; for Georgia has no "just claim" to the Cherokee country, and therefore none is prejudiced. Georgia has no right, constitutional or any other, that is incompatible with the engagements you have made to the Indian nations, or that is invaded by any law you have passed "to prevent wrongs being done to them, and to preserve peace and friendship with them."

But, sir, you cannot take a step in the argument towards the result contended for by the friends of this bill, without blotting out a treaty, or tearing a seal from your bond. I give to the bill the connection which it has in *fact*, whatever may be said to the contrary, with the laws of the States to which it is subsidiary, and with the decision of the President, that the Indians must submit or remove. Now, sir, I say you are bound to protect them where they are, if they claim it at your hands. That you violate no right of the States in doing it, and will violate the rights of the Indian nations by not doing it. That when the United States, in consideration of the cession of land made by the Cherokees to this government, guaranteed to them the "*remainder of their country forever*," you meant something by it. Sir, it is in vain to talk upon this question ; impossible, patiently to discuss it. If you *have* honor, it is pledged ; if you have truth, it is pledged ; if you have faith, it is pledged—a nation's faith, and truth, and honor ! And to whom pledged ? To the weak, the defenceless, the dependent. *Fidem Anglorum in foedere elegimus*, they say to you. Selecting your faith and no other,—you would not have it otherwise,—we reposed our trust and confidence in you, and

you alone. And for what pledged? Wherever you open your eyes you see it, and wherever you plant your foot you feel it. And by whom pledged? By a nation in its youth—a Republic, boastful of its liberty; may it never be added, unmindful of its honor. Sir, your decision upon this subject is not to be rolled up in the scroll of your journal and forgotten. The transaction of this day, with the events it will give rise to, will stand out upon the canvass in all future delineations of this quarter of the globe, putting your deeds of glory in the shade. You will see it every where—You will meet it on the page of history, in the essay of the moralist, in the tract of the jurist. You will see it in the vision of the poet; you will feel it in the sting of the satirist; you will encounter it in the indignant frown of the friend of liberty and the rights of man, wherever despotism has not subdued to its dominion, the very look. You will meet it upon the stage; you will read it in the novel, and the eyes of your children's children throughout all generations, will gush with tears as they run over the story, unless the oblivion of another age of darkness should come over the world, and blot out the record and the memory of it. And, Sir, you will meet it at the bar above. The Cherokees, if they are men, cannot submit to such laws and such degradation. They must go. Urged by *such* persuasion, they must *consent* to go. If you will not interfere in their behalf, the result is inevitable—the object will be accomplished. When the Cherokee takes his last look of the cabin he has reared—of the field he has cultivated—of the mound that covers the ashes of his fathers for unknown generations, and the bones of his family, and friends, and leaves all to be desecrated by the greedy and obtrusive borderer—Sir, I will not venture upon a description of this scene of a nation's exit and exile. I will only say—I would not encounter the secret, silent prayer that should be breathed from the heart of one of these sufferers, armed with the energy that faith and hope would give it, if there be a God that avenges the wrongs of the injured, for all the land the sun has looked

upon. These children of nature will go to the stake, and bid you strike without the motion of a muscle; but if they can bear this; if they have reduced whatever there is of earth about them, to such a subjection to the spirit within, as to bear this, we are the men to go into the wilderness, and leave them here as our betters.

Mr. Speaker, there are many collateral arguments bearing upon the main point of this discussion, that I intended to have urged, and many directly in my way that I have passed over, and most of them I have but touched. But full of interest as this question is, I dare not venture longer upon the patience of the house. At this age of the world, and in view of what they *have* been, and what we were, and of what they have *become*, and we are, any thing but a breach of faith—the deep and lasting infamy, to say nothing of the appalling guilt of it—with the *Indian Tribes*. If the great men who have gone before us were so improvident as to involve the United States in contradictory and incompatible obligations, a breach of faith with all the world besides, rather than with these our confiding neighbors. If we must be made to blush, let it be before our equals. Let there be at least dignity in our humiliation, and therefore something of generosity, or courageous daring—something besides unmixed selfishness and domineering cowardice in the act that produces it.

## EXTRACT FROM A DISCOURSE,

STYLED "INDIAN RIGHTS AND OUR DUTIES."

BY HEMAN HUMPHREY, D. D.



WHAT has become of those powerful tribes that two centuries ago dwelt where we now dwell; and kindled their watch-fires where our proudest cities rise; and owned all these rivers, and bays, and harbors, and great lakes, and lofty mountains, and fertile vallies? Where are they? A nobler race of wild men never existed in any age or country. We are accustomed to speak of them as ferocious savages. And it is true that they were uncivilized. They had no schools, nor Colleges. They had never enjoyed the blessed light of Christianity; and in their wars with one another, they were as cruel, as they were brave and crafty. It is true, also, that when we began to extend our settlements far into the country, and they saw us in possession of their finest hunting grounds and fisheries, they became jealous of us and being instigated by the French, who then flanked our whole northern and western frontier, from the gulph of St. Lawrence to the mouth of the Missouri, they made depredations upon our property and cruelly butchered some of our people.

All this is true. But savages as they were, they bore with our gradual encroachments much longer than we should have borne with theirs under similar circumstances, and taught us lessons which may well put to the blush all our boasted religion and civilization.

‘The Indians,’ says Dr. Trumbull, ‘at the first settlement

of our fathers, performed many acts of kindness towards them. They instructed them in the manner of planting and dressing the Indian corn. They carried them safe through rivers and waters. They gave them much useful information respecting the country, and when the English and their children were lost in the woods, and they were in danger of perishing with hunger, or cold, they conducted them to their wigwams, fed them, and restored them to their families and parents. By selling them corn when pinched with famine, they relieved their distresses, and prevented their perishing in a strange land and uncultivated wilderness.' The same historian tells us, that it was nearly sixteen years after the settlement of Plymouth, before the Indians commenced hostilities upon their English neighbors; and again 'that the English lived in tolerable peace with all the Indians in New England, except the Pequots, for about forty years.'

Thus, when we were few and they were many,—we were weak and they were strong—instead of driving us back into the sea, as they might have done at any time, they cherished our perilous infancy, and tendered to us the sacred emblems of peace. They gave us land as much as we wanted, or sold it to us for nothing. They permitted us quietly to clear up the wilderness, and to build habitations, and school houses, and churches. And when everything began to smile around us, under the combined influence of industry, education, and religion, these savages did not come to us and say, 'We want your houses—we want your fine cultivated farms: you must move off. There is room enough for you beyond the western rivers, where you may settle down on a better soil, and begin anew.'

Nor when we were strongly attached to our fire sides, and to our father's sepulchres, did they say, 'You are mere tenants at will: we own all the land, and if you insist upon staying longer, you must dissolve your government and submit to such laws as we choose to make for you.'

No—the Indian tribes of the seventeenth century, knew

nothing of these modern refinements: they were no such adepts in the law of nature and nations. They allowed us to abide by our own council fires, and to govern ourselves as we chose, when they could either have dispossessed, or subjugated us at pleasure. We *did* remain, and we gradually waxed rich and strong. We wanted more land, and they sold it to us at our own price. Still we were not satisfied. There was room enough to the west, and we advised them to move farther back. If they took our advice, well. If not, we knew how to enforce it. And where are those once terrible nations now? Driven alternately by purchase and by conquest, from river to river, and from mountain to mountain, they have disappeared with their own gigantic forests, and we, their enlightened heirs at law and the sword, now plow up their bones with as much indifference as we do their arrows. Shall I name the Mohegans, the Pequots, the Iroquois, and the Mohawks? What has become of them, and of a hundred other independent nations which dwelt on this side of the Mississippi, when we landed at Plymouth and at Jamestown? Here and there, as at Penobscot, and Marshpee, and Oneida, you may see a diminutive and downcast remnant, wandering like troubled ghosts among the graves of their mighty progenitors. Our trinkets, our threats, our arms, our whiskey, our bribes, and our vices, have all but annihilated those vast physical and intellectual energies of a native population, which for more than a hundred and fifty years, could make us quake and flee at pleasure, throughout all our northern, western, and southern borders.

There is something more than metaphor, more than the wild flowers of Indian rhetoric, in the speech of a distinguished chief to General Knox, about the close of the last century. 'Brother, I have been looking at your beautiful city—the great waters—your fine country, and I see how you all are. But then I could not help thinking that this fine country, and this great water were once ours. Our ancestors lived

here; they enjoyed it as their own place;—it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe. They asked us only to let them tie it to a tree, lest the waters should carry it away; we consented. They said some of their people were sick, and asked leave to land them and put them under the shade of the trees. The ice then came and they could not go away. They begged for a piece of land to build wigwams for the winter: we granted it to them. Then they asked for some corn to keep them from starving: and we kindly furnished it to them.

‘Afterwards more came. They brought spirituous and intoxicating liquors with them, of which the Indians were very fond. They persuaded us to sell them some land. Finally they drove us back from time to time, into the wilderness, far from the water and the fishes. They have destroyed the game; and our people have wasted away; and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother, and I cannot help it.’

Here is truth and nature; nor is there less of either in the speech of the famous Logan to Lord Dunmore, Governor of Virginia.

‘My cabin, since I had one of my own, has ever been open to any white man who wanted shelter. My spoils of hunting, since first I began to range these woods, have I ever imparted to appease his hunger, to clothe his nakedness. But what have I seen? What! But that at my return at night, laden with spoil, my numerous family lie bleeding on the ground by the hand of those who had found my little hut a certain refuge from the storm, who had eaten my food, who had covered themselves with my skins. What have I seen? What! But that those dear little mouths for which I had all day toiled, when I returned to fill them, had not one word to thank me for all that toil.

‘What could I resolve upon! My blood boiled within me.

My heart leaped to my mouth! Nevertheless I bid my tomahawk be quiet and lie at rest for that war, because I thought the great men of your country sent them not to do it. Not long after, some of your men invited our tribe to cross the river and bring their venison with them. They came as they had been invited. The white men made them drunk, murdered them, and turned their knives even against the women. Was not my own sister among them? Was she not scalped by the hands of the very man whom she had taught to escape his enemies, when they were scenting out his track? What could I resolve upon? My blood boiled thrice hotter than before. Thrice again my heart leaped to my mouth. I bade no longer my tomahawk be quiet and rest for that war.

‘I sprang from my cabin to avenge their blood, and fully have I done it in this war, by shedding yours, from your coldest to your hottest sun. I am now for peace—to peace have I advised most of my countrymen. Nay, what is more, I have offered, I will offer myself a victim, being ready to die if their good requires it. Think not that I fear death. I have no relatives left to mourn for me. Logan’s blood runs in no veins but these. I would not turn on my heel to save my life; and why should I? For I have neither wife nor child nor sister to howl for me when I am gone!’

Gone is the mighty warrior, the terrible avenger, the heart-bursting orator. Gone is the terror and glory of his nation; and gone forever from our elder states, are the red men, who, like Saul and Jonathan, were ‘swifter than eagles, and stronger than lions,’ and who with the light and advantages which we enjoy, might have rivalled us in wealth and power—in the senate and forum,—as I am sure that they would have surpassed us in magnanimity and justice.

But while the besom of destruction has thus swept away more than nine tenths of the aboriginal sovereignties of the country, a few of the more southern tribes have hitherto escaped, though greatly reduced both in numbers and terri-

tory. And where is the philanthropist who has not rejoiced to see these tribes emerging so rapidly from pagan darkness and coming into the light of well regulated, civil and Christian communities? How delightful has it been to dwell on the hope that the Cherokees, the Choctaws, and their aboriginal neighbors, on this side the great river of the west, would be permitted to make their new and glorious experiment upon the soil which God gave to their fathers. How lately did the visions of their future intellectual and moral greatness shed the glories of a new creation upon all their mountains and plains!

But what cloud is that which now darkens their heavens? What voices of supplication and woe are heard from all their dwellings? The crisis of their fate has suddenly come. The decree has gone forth. The most unjust and oppressive measures are in train, either to drive 70,000 unoffending people from the soil on which they were born, into distant wilds where most of them will perish, or to dissolve their independent governments, rob them of their lands, and bring them under strange laws, the very design of which is to break down their national spirit, and ensure their speedy extermination.

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We have come to such a crisis, as neither we nor our fathers ever saw before. The great question is to be finally settled within a few months, perhaps weeks, whether whole, peaceable nations shall be dispossessed, or virtually enslaved, under the eye and with the approbation of a government, which is solemnly pledged to protect them. And do we want motives to remonstrate against this crying injustice? Really the motives are so many and so urgent,—they throng so importunately about my path, that I know not what to do with them. Thrusting the greater part of them aside, I can only bestow a moment upon some of the most prominent.

And the *first* motive is drawn from the immutable and

eternal principles of humanity and justice. Humanity pleads for the Indians with all her inexhaustible sympathies and with all her eloquent tongues. They are distressed. They are vexed. They are persecuted. The bosoms of tens of thousands of unoffending people are heaving with a mighty and common agony—occasioned by the encroachments and menaces of those who ought to be their protectors. And where, if we do not speak and act, is our humanity.

Justice too, with all its irrefragable arguments, urges us to remonstrate and to act. The most sacred rights of four nations, living under our protection and confiding in our republican faith, are invaded. And they cry to us for help. The heritage which God gave them is to be wrested from them; or, if permitted to retain the small portion of it which is now under cultivation, they are to be thrust down from their moral and political elevation, into the depths of despondency and ruin. And can any one who knows all this, sit still and be quiet!

What if only ten poor families in a remote corner of Maine or Missouri were threatened with similar outrage? Every man in the nation would rise up and blow the trumpet. What if some lordly oppressor, having already ten times as much land as he could cultivate, should go to these families and say, 'You must move off. I want your little farms, and will not take a denial.'—Ten millions of voices would answer in thunder, '*You shan't have them!* No, never! These families have rights as well as you, and they shall be protected at all hazards.' And where, I ask, is the difference? In the case supposed there are *ten* families, and in that of the Indians now under consideration, there are *ten or fifteen thousand!* Where is the difference? Ah, the *ten* are *white* men, and the *ten thousand* are *red* men! Where is the difference? The former are protected in their rights by the *constitution*, and the latter by the solemn faith of *treaties!* There is the mighty difference!!

A *second* motive, then, for stirring up all the moral power of this nation at this time, is found in the danger which threatens our own liberties. This suggestion I am aware, will be ridiculed by many, and regarded by most as the offspring of a terrified imagination. Let those who choose, cry, 'Peace, and safety,' and fold their arms and wait for the march of events. But if the people sit still, and look calmly on, while the Indians are abandoned to their fate, in violation of the most solemn national compacts, what security have we that the same government which deliberately breaks its treaties in the face of heaven and earth, will not ten, or twenty years hence, find some plausible pretext for turning its power and patronage against the constitution itself? And if it should, how long, think you, will these paper and parchment bulwarks of ours stand? How long will it be a blessing to be born and live in America, rather than in Turkey, or under the Autocrat of all the Russias?

Do you tell me that there is no possible danger—that no man, or number of men, will ever dare to assail our free and glorious institutions. Let the history of past republics, or rather let their tombstones decide this point between us. —So it would have been said, when Washington and Jefferson were at the head of affairs, that nobody would ever dare to disinherit, or enslave the Indians, protected as they are by almost a hundred and fifty treaties. And yet it is about to be done. And how much better is our parchment, than theirs? If such encroachments, acquiesced in, do not prepare the way for putting shackles upon our children, they must be protected by higher munitions than constitutional bulwarks. This I am willing to leave upon record, and run the risk of its being laughed at, fifty years hence.

A *third* motive for earnest remonstrance at the present crisis, is found in the grand experiment which we as a nation are now making, before the whole world, of the superior excellence and stability of republican institutions. How many thousand times has the parallel been proudly drawn—

by our statesmen and orators, between this country and every other nation under heaven. How triumphantly has it been proclaimed in the ears of all mankind, that here, at least, all the rights of the weak as well as the strong have found a sure protection. But let the stroke which is now impending, fall upon the heads of the poor defenceless Indians, and who will not be heartily and forever ashamed of all this boasting? Who will ever dare to say another word about the partition of Poland? Who in a foreign land, will ever hereafter be willing to own that he is an American? How will all the enlightened friends of free institutions in other countries mourn over this indelible stigma upon our national character; and how will the enemies of equal rights triumph in our disgrace. Verily, 'we are made a spectacle to the world and to angels and to men.'

The *last* motive which I have time to mention, and can but just allude to, is, that there is a just God in heaven, and that sooner or later his wrath will wax hot against the nation that tramples upon the rights of its defenceless and imploring neighbors. Tell me not of your twelve millions of people—of the exploits of your armies and navy—of the unparalleled growth and inexhaustible resources of the country. What will all these avail when God shall come out of his place to 'make inquisition for blood?' Prouder and mightier nations than this have fallen, and how can we expect to escape, if we 'use oppression and exercise robbery, and vex the poor and needy?'

The Cherokees and Choctaws cannot, indeed, resist our arms. They lie at the mercy of their white neighbors. They are like little trembling flocks of kids, surrounded by lions. But though they are too weak to meet us in the field, they are not too weak to lift up their cries to heaven against us. Though they are too few to defend their country against our rapacity, there are enough of them to 'appear as swift witnesses against us' in the Court above; and they will assuredly have the right of testifying secured to

them there, however they may be restricted and oppressed in courts below. Their numbers are more than sufficient to bring down the judgments of God upon their cruel oppressors. Who then will 'make up the hedge and stand in the gap before Him for the land, that He should not destroy it?' The crisis is awful, and the responsibilities of our rulers and of the whole nation are tremendous! The Lord is a holy God, and he is jealous!

## **EXTRACT FROM A SPEECH,**

**ON THE EXPEDIENCY OF PASSING LAWS, FOR CARRYING  
INTO EFFECT, THE TREATY CONCLUDED BETWEEN  
GREAT BRITAIN AND THE UNITED STATES, IN THE  
YEAR 1794.**

**BY FISHER AMES.**



To expatiate on the value of public faith may pass with some men for declamation—to such men I have nothing to say. To others I will urge—can any circumstance mark upon a people more turpitude and debasement? Can any thing tend more to make men think themselves mean, or degrade to a lower point their estimation of virtue, and their standard of action?

It would not merely demoralize mankind, it tends to break all the ligaments of society, to dissolve that mysterious charm which attracts individuals to the nation, and to inspire in its stead a repulsive sense of shame and disgust.

What is patriotism? Is it a narrow affection for the spot where a man was born? Are the very clods where we tread entitled to this ardent preference because they are greener? No, sir, this is not the character of the virtue, and it soars higher for its object. It is an extended self-love, mingling with all the enjoyments of life, and twisting itself with the minutest filaments of the heart. It is thus we obey the laws of society, because they are the laws of virtue. In their authority we see, not the array of force and terror, but the venerable image of our country's honor. Every good citizen makes that honor his own, and cherishes it not only

as precious, but as sacred. He is willing to risk his life in its defence, and is conscious that he gains protection while he gives it. For what rights of a citizen will be deemed inviolable when a state renounces the principles that constitute their security? Or if his life should not be invaded, what would its enjoyments be in a country odious in the eyes of strangers and dishonored in his own? Could he look with affection and veneration to such a country as his parent? The sense of having one would die within him; he would blush for his patriotism, if he retained any, and justly, for it would be a vice. He would be a banished man in his native land.

I see no exception to the respect, that is paid among nations to the law of good faith. If there are cases in this enlightened period, when it is violated, there are none when it is decried. It is the philosophy of politics, the religion of governments. It is observed by barbarians—a whiff of tobacco smoke, or a string of beads, gives not merely binding force, but sanctity to treaties. Even in Algiers, a truce may be bought for money, but when ratified, even Algiers is too wise, or too just, to disown and annul its obligation. Thus we see, neither the ignorance of savages, nor the principles of an association for piracy and rapine, permit a nation to despise its engagements. If, sir, there could be a resurrection from the foot of the gallows, if the victims of justice could live again, collect together and form a society, they would, however loath, soon find themselves obliged to make justice, that justice under which they fell, the fundamental law of their state. They would perceive, it was their interest to make others respect, and they would therefore soon pay some respect themselves to the obligations of good faith.

It is painful, I hope it is superfluous, to make even the supposition, that America should furnish the occasion of this opprobrium. No, let me not even imagine that a republican government, sprung, as our own is, from a people enlightened and uncorrupted, a government whose origin is right,

and whose daily discipline is duty, can, upon solemn debate, make its option to be faithless—can dare to act what despots dare not avow, what our own example evinces, the states of Barbary are unsuspected of. No, let me rather make the supposition, that Great Britain refuses to execute the treaty after we have done every thing to carry it into effect. Is there any language of reproach, pungent enough to express your commentary on the fact? What would you say, or rather what would you not say? Would you not tell them, wherever an Englishman might travel, shame would stick to him—he would disown his country. You would exclaim, England proud of 'your wealth, and arrogant in the possession of power—blush for these distinctions, which become the vehicles of your dishonor. Such a nation might truly say to corruption, thou art my father, and to the worm, thou art my mother and my sister. We should say of such a race of men, their name is a heavier burden than their debt.

## **EXTRACT FROM AN ORATION,**

**DELIVERED BEFORE THE PHI BETA KAPPA SOCIETY OF  
CAMBRIDGE, 1824.**

**BY EDWARD EVERETT.**



It may be objected, and it has been, that for want of a hereditary government, we lose that powerful spring of action which resides in the patronage of such a government, and must emanate from the crown. With many individuals, friendly to our popular institutions, it is nevertheless an opinion, that we must consent to lose something of the genial influence of princely and royal patronage on letters and arts, and find our consolation in the political benefits of our free system. It may be doubted, however, whether this view be not entirely false. A crown is in itself a strip of velvet set with jewels; the dignity which it imparts and the honor with which it is invested, depend on the numbers, resources, and the intelligence of the people who permit it to be worn. The crown of the late emperor of Hayti, is said to have been one of the most brilliant in the world; and Theodore of Corsica, while confined for debt in the Fleet in London, sat on as high a throne as the king of England. Since then the power and influence of the crown are really in the people, it seems preposterous to say, that what increases the importance of the people can diminish the effect of that, which proceeds from them, depends upon them, and reverts to them. Sovereignty, in all its truth and efficacy, exists here, as much as ever it did at London, at Paris, at Rome, or at Susa. It exists, it is true,

whether it be liberal or despotic, is the first thing to be provided for. Some persons must be employed in making and administering the laws, before any other interest can receive attention. Our fathers, the pilgrims, before they left the vessel, in which for five months they had been tossed on the ocean, before setting foot on the new world of their desire, drew up a simple constitution of government. As this is the first care in the order of nature, it ever retains its paramount importance. Society must be preserved in its constituted forms, or there is no safety for life, no security for property, no permanence for any institution civil, moral or religious. The first efforts then of social men are of necessity political. Apart from every call of ambition, honorable or selfish, of interest enlarged or mercenary, the care of the government is the first care of a civilized community. In the early stages of social progress, where there is little property and a scanty population, the whole strength of the society must be employed in its support and defence. Though we are constantly receding from these stages, we have not wholly left them. Even our rapidly increasing population is and will for some remain small, compared with the space over which it is diffused ; and this, with the total absence of large hereditary fortunes, will create a demand for political services, on the one hand, and a necessity of rendering them on the other. There is then no ground for ascribing the political tendency of the talent and activity of this country, to an imagined incompatibility of popular institutions with the profound cultivation of letters. Suppose our government were changed to-morrow ; that the five points of a stronger government were introduced, a hereditary sovereign, an order of nobility, an established church, a standing army, and a vigilant police ; and that these should take place of that admirable system, which now, like the genial air, pervades all, supports all, cheers all, and is nowhere seen. Suppose this change made, and other circumstances to remain the same ; our population no more dense,

our boundaries as wide, and the accumulation of private wealth no more abundant. Would there, in the new state of things, be less interest in politics? By the terms of the supposition, the leading class of the community, the nobles, are to be politicians by birth. By the nature of the case, a large portion of the remainder, who gain their livelihood by their industry and talents, would be engrossed, not indeed in the free political competition, which now prevails, but in pursuing the interests of rival court factions. One class only, the peasantry, would remain, which would take less interest in politics than the corresponding class in a free state; or rather, this is a new class, which invariably comes in with a strong government; and no one can seriously think the cause of science and literature would be promoted, by substituting an European peasantry, in the place of, perhaps, the most substantial uncorrupted population on earth, the American yeomanry. Moreover, the evil in question is with us a self-correcting evil. If the career of politics be more open, and the temptation to crowd it stronger, competition will spring up, numbers will engage in the pursuit; the less able, the less industrious, the less ambitious must retire, and leave the race to the swift and the battle to the strong. But in hereditary governments no such remedy exists. One class of society, by the nature of its position, must be rulers, magistrates or politicians. Weak or strong, willing or unwilling, they must play the game, though they, as well as the people, pay the bitter forfeit. The obnoxious king can seldom shake off the poisoned purple; he must wear the crown of thorns, till it is struck off at the scaffold; and the same artificial necessity has obliged generations of nobles, in all the old states of Europe, to toil and bleed for a

Power too great to keep or to resign.

Where the compulsion stops short of these afflicting extremities, still, under the governments in question, a large portion of the community is unavoidably destined to the

calling of the courtier, the soldier, the party retainer ; to a life of service, intrigue and court attendance ; and thousands, and those the prominent individuals in society, are brought up to look on a livelihood gained by private industry as base ; on study as the pedant's trade, on labor as the badge of slavery. I look in vain in institutions like these, for any thing essentially favorable to intellectual progress. On the contrary, while they must draw away the talent and ambition of the country, quite as much as popular institutions can do it, into pursuits foreign from the culture of the intellect, they necessarily doom to obscurity no small part of the mental energy of the land. For that mental energy has been equally diffused by sterner levellers than ever marched in the van of a Revolution ; the nature of man and the Providence of God. Native character, strength and quickness of mind, are not of the number of distinctions and accomplishments, that human institutions can monopolize within a city's walls. In quiet times, they remain and perish in the obscurity to which a false organization of society consigns them. In dangerous, convulsed and trying times, they spring up in the fields, in the village hamlets, and on the mountain tops, and teach the surprised favorites of human law, that bright eyes, skilful hands, quick perceptions, firm purpose, and brave hearts, are not the exclusive *appanage* of courts. Our popular institutions are favorable to intellectual improvement because their foundation is in dear nature. They do not consign the greater part of the social frame to torpidity and mortification. They send out a vital nerve to every member of the community, by which its talents and power, great or small, are brought into living conjunction and strong sympathy with the kindred intellect of the nation ; and every impression on every part vibrates with electric rapidity through the whole. They encourage nature to perfect her work ; they make education, the soul's nutriment, cheap ; they bring up remote and shrinking talent into the cheerful field of competition ; in a thousand

ways they provide an audience for lips, which nature has touched with persuasion ; they put a lyre into the hands of genius ; they bestow on all who deserve it or seek it, the only patronage worth having, the only patronage that ever struck out a spark of 'celestial fire,'—the patronage of fair opportunity. This is a day of improved education ; new systems of teaching are devised ; modes of instruction, choice of studies, adaptation of text books, the whole machinery of means, have been brought in our day under severe revision. But were I attempt to point out the most efficacious and comprehensive improvement in education, the engine, by which the greatest portion of mind could be brought and kept under cultivation, the discipline which would reach farthest, sink deepest, and cause the word of instruction, not to spread over the surface like an artificial hue, carefully laid on, but to penetrate to the heart and soul of its objects, it would be popular institutions. Give the people an object in promoting education, and the best methods will infallibly be suggested by that instinctive ingenuity of our nature which provides means for great and precious ends. Give the people an object in promoting education, and the worn hand of labor will be opened to the last farthing, that its children may enjoy means denied to itself. This great contest about black boards and sand tables will then lose something of its importance, and even the exalted names of Bell and Lancaster may sink from that very lofty height, where an over hasty admiration has placed them.

\* \* \* \* \*

The most powerful motives call on us as scholars for those efforts, which our common country demands of all her children. Most of us are of that class, who owe whatever of knowledge has shone into our minds, to the free and popular institutions of our native land. There are few of us, who may not be permitted to boast, that we have been reared in an honest poverty or a frugal competence, and owe

every thing to those means of education, which are equally open to all. We are summoned to new energy and zeal by the high nature of the experiment we are appointed in Providence to make, and the grandeur of the theatre on which it is to be performed. When the old world afforded no longer any hope, it pleased heaven to open this last refuge of humanity. The attempt has begun, and is going on, far from foreign corruption, on the broadest scale, and under the most benignant auspices; and it certainly rests with us to solve the great problem in human society, to settle, and that forever, the momentous question—whether mankind can be trusted with a purely popular system? One might almost think, without extravagance, that the departed wise and good of all places and times, are looking down from their happy seats to witness what shall now be done by us; that they who lavished their treasures and their blood of old, who labored and suffered, who spake and wrote, who fought and perished, in the one great cause of freedom and truth, are now hanging from their orbs on high, over the last solemn experiment of humanity. As I have wandered over the spots, once the scene of their labors, and mused among the prostrate columns of their Senate Houses and Forums, I have seemed almost to hear a voice from the tombs of departed ages; from the sepulchres of the nations, which died before the sight. They exhort us, they adjure us to be faithful to our trust. They implore us, by the long trials of struggling humanity, by the blessed memory of the departed; by the dear faith, which has been plighted by pure hands, to the holy cause of truth and man; by the awful secrets of the prison houses, where the sons of freedom have been immured; by the noble heads which have been brought to the block; by the wrecks of time, by the eloquent ruins of nations, they conjure us not to quench the light which is rising on the world. Greece cries to us, by the convulsed lips of her poisoned, dying Demosthenes; and Rome pleads with us in the mute persuasion of her mangled Tully. They address us

each and all in the glorious language of Milton, to one, who might have canonized his memory in the hearts of the friends of liberty, but who did most shamefully betray the cause, 'Reverere tantam de te expectationem, spem patriæ de te unicam. Reverere vultus et vulnera tot fortium virorum, quotquot pro libertate tam strenue decertarunt, manes etiam eorum qui in ipso certamine occubuerunt. Reverere exterarum quoque civitatum existimationem de te atque sermones; quantas res de libertate nostra tam fortiter parta, de nostra republica tam gloriose exorta sibi polliceantur; quæ si tam cito quasi aborta evanuerit, profecto nihil æque dedecorosum huic genti atque periculosum fuerit.'

Yes, my friends, such is the exhortation which calls on us to exert our powers, to employ our time, and consecrate our labors in the cause of our native land. When we engage in that solemn study, the history of our race, when we survey the progress of man, from his cradle in the east to these last limits of his wandering; when we behold him forever flying westward from civil and religious thralldom, bearing his household gods over mountains and seas, seeking rest and finding none, but still pursuing the flying bow of promise, to the glittering hills which it spans in Hesperian climes, we cannot but exclaim with Bishop Berkeley, the generous prelate of England, who bestowed his benefactions, as well as blessings, on our country,

Westward the star of Empire takes its way;

The four first acts already past,

The fifth shall close the drama with the day;

Time's noblest offspring is the last.

In that high romance, if romance it be, in which the great minds of antiquity sketched the fortunes of the ages to come, they pictured to themselves a favored region beyond the ocean, a land of equal laws and happy men. The

primitive poets beheld it in the islands of the blest ; the Doric bards surveyed it in the Hyperborean regions ; the sage of the academy placed it in the lost Atlantis ; and even the sterner spirit of Seneca could discern a fairer abode of humanity, in distant regions then unknown. We look back upon these uninspired predictions, and almost recoil from the obligations they imply. By us must these fair visions be realized, by us must be fulfilled these high promises, which burst in trying hours from the longing hearts of the champions of truth. There are no more continents or worlds to be revealed ; Atlantis hath arisen from the ocean, the farthest Thule is reached, there are no more retreats beyond the sea, no more discoveries, no more hopes. Here then a mighty work is to be fulfilled, or never, by the race of mortals. The man who looks with tenderness on the sufferings of good men in other times ; the descendant of the Pilgrims, who cherishes the memory of his fathers ; the patriot who feels an honest glow at the majesty of the system of which he is a member ; the scholar, who beholds with rapture the long sealed book of unprejudiced truth expanded to all to read ; these are they, by whom these auspices are to be accomplished. Yes, brethren, it is by the intellect of the country, that the mighty mass is to be inspired ; that its parts are to communicate and sympathize, its bright progress to be adorned with becoming refinements, its strong sense uttered, its character reflected, its feelings interpreted to its own children, to other regions, and to after ages.

Meantime the years are rapidly passing away and gathering importance in their course. With the present year will be completed the half century from that most important era in human history, the commencement of our revolutionary war. The jubilee of our national existence is at hand.

The space of time, that has elapsed from that momentous date, has laid down in the dust, which the blood of many of

them had already hallowed, most of the great men whom, under Providence, we owe our national existence and privileges. A few still survive among us, to reap the rich fruits of their labors and sufferings; and one has yielded himself to the united voice of a people, and returned in his age, to receive the gratitude of the nation, to whom he devoted his youth. It is recorded on the pages of American history, that when this friend of our country applied to our commissioners at Paris, in 1776, for a passage in the first ship they should despatch to America, they were obliged to answer him, (so low and abject was then our dear native land,) that they possessed not the means nor the credit sufficient for providing a single vessel, in all the ports of France. Then, exclaimed the youthful hero, 'I will provide my own;' and it is a literal fact, that when all America was too poor to offer him so much as a passage to our shores, he left, in his tender youth, the bosom of home, of happiness, of wealth, of rank, to plunge in the dust and blood of our inauspicious struggle.

Welcome, friend of our fathers, to our shores! Happy are our eyes that behold those venerable features. Enjoy a triumph, such as never conqueror or monarch enjoyed, the assurance, that throughout America, there is not a bosom, which does not beat with joy and gratitude at the sound of your name. You have already met and saluted, or will soon meet, the few that remain of the ardent patriots, prudent counsellors, and brave warriors, with whom you were associated in achieving our liberty. But you have looked round in vain for the faces of many, who would have lived years of pleasure on a day like this, with their old companion in arms and brother in peril. Lincoln, and Greene, and Knox, and Hamilton, are gone; the heroes of Saratoga and Yorktown have fallen before the only foe they could not meet. Above all, the first of heroes and of men, the friend of your youth, the more than friend of his country, rests in the bosom of the

soil he redeemed. On the banks of his Potomac, he lies in glory and peace. You will revisit the hospitable shades of Mount Vernon, but him whom you venerated as we did, you will not meet at its door. His voice of consolation, which reached you in the Austrian dungeons, cannot now break its silence, to bid you welcome to his own roof. But the grateful children of America will bid you welcome, in his name. Welcome, thrice welcome to our shores; and whithersoever throughout the limits of the continent your course shall take you, the ear that hears you shall bless you, the eye that sees you shall bear witness to you, and every tongue exclaim, with heartfelt joy, welcome, welcome La Fayette!

## **EXTRACT FROM A SPEECH,**

**ON THE BILL PROPOSING TO PAY MARIGNY D'AUTERIVE  
FOR INJURY DONE TO A SLAVE WHILE WORKING IN  
THE TRENCHES BEFORE NEW-ORLEANS, JAN. 1, 1846.**

**BY TRISTAM BURGESS.**



I want words, Sir, to express my regret that such a question, and for such an amount, should have been brought into debate on this floor—that such principles and such terms should have been pressed into the discussion. Why urge the question of slavery upon us, and at the same time, declare that we dare not decide it? We have no right—we claim no right—we wish for no right—to decide the question of slavery. Men from the free States have already decided the question for themselves, within their own State jurisdiction; and such men, to decide it here for other States, must first be renegade from the Constitution, or oblivious of its high and controlling principles. When has this question been raised, and not by men interested in its eternal slumber? The Missouri Question was, as it has truly been said on this floor, no triumph. It was no triumph of policy; it was no triumph of humanity. To contract, and not extend the theatre of it, is the true policy of every statesman, as well in the slave-holding, as in those States uncursed by this moral and political mischief. On this matter of slavery, singular and ominous political events have, within the last forty years, transpired in the great community of the New World. What another half century will exhibit, is known

to Him only who holds in his hand the destiny of nations, This kind of population is rapidly increasing; and, should any large and united number of them make a desperate struggle for emancipation, it will then indeed be found, that the policy which had placed aid and relief at any greater distance, was cruelly and fatally unwise. Humanity surely did not triumph in that decision. It widened the mart of slavery. Southern men have nobly aided in driving from the ocean a traffic which had long dishonored our country, and outraged the best feelings of our nature. The foreign slave-trade is now piracy. Would to God, the domestic might, like his barbarous brother of the sea, be made an outlaw of the land, and punished on the same gibbet.

The Constitution, we know, does not permit one class of the States to legislate on the nature or condition of the property of the other class. Why tell us, for we already know, that neither our religion or our humanity can reach or release that condition. Humanity could once bathe the fevered forehead of Lazarus—she could not bring to his comfort so much as a crumb from the sumptuous and profuse table of Dives. Religion may weep, as the Saviour of the World wept over the proud city of Herod: but her tears will fall like the rain-drops on the burning plough-share, and serve only to render the stubborn material more obdurate.

We are called and pressed to decide this question, and yet threatened, that the decision will dissolve the Union. 'The discussion and the Constitution will terminate together.'—Southern gentlemen will, in that event, leave this Hall.' Who makes this menace, and against whom? It cannot be a war cry; can it be a mere party watch-word? On what event of immeasurable moment are we thus adjured? In a paltry claim of two hundred and nine and 'thirty' pieces of silver, shall we, who have in this Hall, lifted the hand, or 'kissed' the hallowed gospel of God, in testimonial of high devotion to its requirements, shall we

now, in the same place, 'deliver up' this our great national charter? This event cannot come with safety to our country, and wisdom would admonish us to inquire what concomitants may attend it; and whom they will visit most disastrously! Must we be schooled on the benefits of the Union?

It were wise for such scholars to take some lessons on the evils of separation. The Hebrew, when fed by the bread of Heaven, murmured at his God; looked over the sea, and pined for the luxurious slavery of Egypt. Is it a vain imagining; or may there be a charm in foreign alliance, more potent than the plain simplicity of domestic independence? England can, indeed, make lords. The United States can make none. She too, can, and has in the last century, made more slaves than all other nations, Pagan or Christian.

We are surrounded, protected, and secured by our Constitution. By this, we are in safety from the power and violence of the world; as some wealthy regions are, by their own barriers, sheltered from the ravages of the ocean. Do not forget, for they never forget, that a small insidious, persevering reptile, may, unseen, bore through the loftiest and broadest mound. The water follows its path, silently and imperceptibly at first, but the rock itself is worn away by the continual attrition of a perpetually running stream. A ravine, a breach is made; and the ocean rushing in, flocks, and herds, and men, are swept away by the deluge. Pause, before you peril such a country; pause, before you place in jeopardy so much wealth, and life, and intellect, and loveliness. Those of us whose sun is far in the West, may hope to be sheltered before the storm. Be not deceived. Sparsed and blanched as are our hairs, they may be defiled in the blood of our sons; and to you, who in the pride of manhood, feel the warm blood flowing at your hearts, while you stand joyously in the blooming circle of household loveliness, the day may come, unless the all-merciful God pours into the bosom of this nation, the hallowed and healing spirit of mu-

tual confidence and mutual conciliation—to you, the tremendous day may come, when you shall sigh for the sad consolation of him, who, before that hour, shall have sheltered his very last daughter in the sanctuary of the tomb. Do not understand me as I do not mean to be understood. Those who would avert the events of that catastrophe, do not stand here in mercy, or to menace, or to deprecate. They stand here amidst all the muniments of the Constitution. They will not desert the ship, leave her who may; they will perform the voyage, and to the very letter, and in the full spirit of all and singular the shipping articles; and they, too, will, by the blessing of God, perform it without fear—prosperously as they trust, and with triumphant success.”

## EXTRACT FROM A SPEECH,

ON THE TARIFF, AFTER BEING INTERRUPTED BY MR.  
RANDOLPH'S SAYING, "NEW-ENGLAND, WHAT IS SHE ?  
'DELEND A EST CARTHAGO.'"

BY TRISTAM BURGESS.



WHENCE all this abuse of New-England, this misrepresentation of the North and the West ? It is, Sir, because they, and all the patriots in the nation, would pursue a policy calculated to secure and perpetuate the national independence on Great Britain. It is because they are opposed by another policy, which, by its entire, and by every part of its operation, will inevitably bring the American people into a condition of dependance on Great Britain, less profitable, and not more to our honor, than the condition of colonies. I cannot, I would not look into the secrets of men's hearts ; but the nation will examine the nature and tendencies of the American and the anti-American Systems ; and they can understand the arguments offered in support of each plan of national policy ; and they too can read, and will understand the histories of all public men, and of those two systems of national policy. Do we, as it has been insinuated, support the American policy, in wrong, and for the injury and damage of Old England ? I do not ; those with whom I have the honor to act, do not pursue this course—No, Sir,

'Not that I love England less,  
But that I love my country more.'

Who, Sir, would wrong ; who would reduce the wealth, the power of England ? Who, without a glorious national

pride, can look to that as to our mother country ? It is the land of comfort, accommodation, and wealth ; of science and literature ; song, sentiment, heroic valor, and deep, various, political philosophy. Who is not proud, that our fathers were the compeers of Wolfe ; that Burke, and Chatham spoke our mother tongue ? Who does not look for the most prosperous eras of the world, when English blood shall warm the human bosom over the habitable breadth of every zone ; when English literature shall come under the eye of the whole world : English intellectual wealth enrich every clime ; and the manners, morals, and religion, of us and our parent country, spread civilization under the whole star-lighted heaven ; and, in the very language of our deliberations, the hallowed voice of daily prayer shall arise to God, throughout every longitude of the sun's whole race.

I would follow the course of ordinary experience ; render the child independent of the parent ; and from the resources of his own industry, skill, and prudence, rich, influential, and powerful among nations. Then, if the period of age and infirmity shall, as God send it may never, but if it shall come, then, Sir, the venerated parent shall find shelter behind the strong right hand of her powerful descendant."

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The policy of the gentleman from Virginia, calls him to a course of legislation resulting in the entire destruction of one part of our Union. Oppress New-England until she shall be compelled to remove her manufacturing labor and capital, to the regions of iron, wool, and grain ; and nearer to those of rice and cotton. Oppress New-England until she shall be compelled to remove her commercial labor and capital to New York, Norfolk, Charleston, and Savannah. Finally, oppress that proscribed region, until she shall be compelled to remove her agricultural labor and capital—her agricultural capital ? No, she cannot remove that. Oppress and compel her, nevertheless, to remove her agricultural labor to the far off West ; and there people the savage valley, and cultivate the deep wilderness of the Oregon. She

must, indeed, leave her agricultural capital; her peopled fields; her hills with culture carried to their tops; her broad deep bays; her wide transparent lakes, long-winding rivers, and populous waterfalls; her delightful villages, flourishing towns, and wealthy cities. She must leave this land, bought by the treasure, subdued by the toil, defended by the valor of men, vigorous, athletic, and intrepid; men, god-like in all making man resemble the moral image of his Maker; a land endeared, oh! how deeply endeared, because shared with women pure as the snows of their native mountains; bright, lofty, and overawing, as the clear, circumambient heavens over their heads; and yet lovely as the fresh opening bosom of their own blushing and blooming June. 'Mine own romantic country,' must we leave thee? Beautiful patrimony of the wise and good; enriched from the economy, and ornamented by the labor and perseverance of two hundred years! Must we leave thee, venerable heritage of ancient justice and pristine faith? And, God of our fathers! must we leave thee to the demagogues who have deceived, and traitorously sold us? We must leave thee to them; and to the remnants of the Penobscots, the Pequods, the Mohicans, and Narragansetts; that they may lure back the far retired bear, from the distant forest, again to inhabit in the young wilderness, growing up in our flourishing cornfields and rich meadows; and spreading, with briars and brambles, over our most 'pleasant places.'

All this shall come to pass, to the intent that New-England may again become a lair for wild beasts, and a hunting-ground for savages. The graves of our parents be polluted; and the place made holy by the first footsteps of our pilgrim forefathers, become profaned, by the midnight orgies of barbarous incantation. The evening wolf shall again howl on our hills, and the echo of his yell mingle once more with the sound of our water-falls. The sanctuaries of God shall be made desolate. Where now a whole people congregate in thanksgiving for the benefactions of time, and in humble supplication for the mercies of eternity, there those very

houses shall then be left without a tenant. The owl, at noon-day, may roost on the high altar of devotion, and the 'fox look out at the window,' on the utter solitude of a New-England Sabbath.

New-England shall, indeed, under this proscribing policy, be what Switzerland was, under that of France. New-England, which, like Switzerland, is the eagle nest of freedom; New-England, where, as in Switzerland, the cradle of infant liberty 'was rocked by whirlwinds, in their rage;' New-England shall, as Switzerland was, in truth, be 'the immolated victim, where nothing but the skin remains unconsumed by the sacrifice;' New-England, as Switzerland had, shall have 'nothing left but her rocks, her ruins, and her demagogues.'

The mind, Sir, capable of conceiving a project of mischief so gigantic, must have been early schooled, and deeply imbued with all the great principles of moral evil.

What, then, Sir, shall we say of a spirit, regarding this event as a 'consummation devoutly to be wished?'—a spirit without one attribute, or one hope, of the pure in heart; a spirit which begins and ends every thing, not with prayer, but with imprecation; a spirit which blots from the great canon of petition, 'Give us this day our daily bread;' that, foregoing bodily nutriment, he may attain to a higher relish for that unmingled food, prepared and served up to a soul 'hungering and thirsting after wickedness;' a spirit which, at every rising sun, exclaims, '*Hodie! hodie! Carthago delenda!*' 'To-day, to-day! let New-England be destroyed!'

Sir, Divine Providence takes care of his own universe. Moral monsters cannot propagate. Impotent of every thing but malevolence of purpose, they can no otherwise multiply miseries, than by blaspheming all that is pure, and prosperous, and happy. Could demon propagate demon, the universe might become a Pandemonium; but I rejoice that the Father of Lies can never become the father of liars. One 'adversary of God and man,' is enough for one universe. Too much! Oh! how much too much for one nation.

## **EXTRACT FROM A SERMON,**

**ON THE DEATH OF HON. WILLIAM PINCKNEY.**

**BY JARED SPARKS.**



No object is so insignificant, no event so trivial, as not to carry with it a moral and religious influence. The trees that spring out of the earth are moralists. They are emblems of the life of man. They grow up ; they put on the garments of freshness and beauty. Yet these continue but for a time ; decay seizes upon the root and the trunk, and they gradually go back to their original elements. The blossoms that open to the rising sun, but are closed at night, never to open again, are moralists. The seasons are moralists, teaching the lessons of wisdom, manifesting the wonders of the Creator, and calling on man to reflect on his condition and destiny. History is a perpetual moralist, disclosing the annals of past ages, showing the impotency of pride and greatness, the weakness of human power, the folly of human wisdom. The daily occurrences in society are moralists. The success or failure of enterprise, the prosperity of the bad, the adversity of the good, the disappointed hopes of the sanguine and active, the sufferings of the virtuous, the caprices of fortune in every condition of life, all these are fraught with moral instructions, and, if properly applied, will fix the power of religion in the heart.

But there is a greater moralist still ; and that is **DEATH**. Here is a teacher, who speaks in a voice, which none can mistake ; who comes with a power, which none can resist.

Since we last assembled in this place as the humble and united worshippers of God, this stern messenger, this mysterious agent of Omnipotence, has come among our numbers, and laid his withering hand on one, whom we have been taught to honor and respect, whose fame was a nation's boast, whose genius was a brilliant spark from the ethereal fire, whose attainments were equalled only by the grasp of his intellect, the profoundness of his judgment, the exuberance of his fancy, the magic of his eloquence.

It is not my present purpose to ask your attention to any picture drawn in the studied phrase of eulogy. I aim not to describe the commanding powers and the eminent qualities, which conducted the deceased to the superiority he held, and which were at once the admiration and the pride of his countrymen. I shall not attempt to analyze his capacious mind, nor to set forth the richness and variety of its treasures. The trophies of his genius are a sufficient testimony of these, and constitute a monument to his memory, which will stand firm and conspicuous amidst the faded recollections of future ages. The present is not the time to recount the sources or the memorials of his greatness. He is gone. The noblest of Heaven's gifts could not shield even him from the arrows of the destroyer. And this behest of the Most High is a warning summons to us all. When death comes into our doors, we ought to feel that he is near. When his irreversible sentence falls on the great and the renowned, when he severs the strongest bonds, which can bind mortals to earth, we ought to feel that our hold on life is slight, that the thread of existence is slender, that we walk amidst perils, where the next wave of the agitated sea of life, may baffle all our struggles, and carry us back into the dark bosom of the deep.

When we look at the monuments of human greatness, and the powers of human intellect, all that genius has invented, or skill executed, or wisdom matured, or industry achieved, or labor accomplished; when we trace these through the

successive gradations of human advancement, what are they ? On these are founded the pride, glory, dignity of man. And what are they ? Compared with the most insignificant work of God, they are nothing, less than nothing. The mightiest works of man are daily and hourly becoming extinct. The boasted theories of religion, morals, government, which took the wisdom, the ingenuity of ages, to invent, have been proved to be shadowy theories only. Genius has wasted itself in vain ; the visions it has raised have vanished at the touch of truth. Nothing is left but the melancholy certainty, that all things human are imperfect, and must fail and decay. And man himself, whose works are so fragile, where is he ? The history of his works is the history of himself. He existed ; he is gone.

The nature of human life cannot be more forcibly described than in the beautiful language of eastern poetry, which immediately precedes the text : " Man, that is born of woman, is of few days, and full of trouble. He cometh forth like a flower and is cut down ; he fleeth as a shadow, and continueth not. There is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet, through the scent of water, it will bud and bring forth boughs like a plant. But man wasteth away ; yea, man giveth up the ghost, and where is he ?" Such are the striking emblems of human life ; such is the end of all that is mortal in man. And what a question is here for us to reflect upon ! " Man giveth up the ghost, *and where is he ?*"

Yes, when we see the flower of life fade on its stalk, and all its comeliness depart, and all its freshness wither ; when we see the bright eye grow dim, and the rose on the cheek lose its hue ; when we hear the voice faltering its last accents, and see the energies of nature paralyzed ; when we perceive the beams of intelligence grow fainter and fainter on the countenance, and the last gleam of life extinguished : when

we deposit all that is mortal of a fellow-being in the dark, cold chamber of the grave, and drop a pitying tear at a spectacle so humiliating, so mournful ; then let us put the solemn question to our souls, Where is he ? His body is concealed in the earth ; but where is the spirit ? Where is the intellect that could look through the works of God, and catch inspiration from the Divinity which animates and pervades the whole ? Where are the powers that could command, the attractions that could charm ? where the boast of humanity, wisdom, learning, wit, eloquence, the pride of skill, the mystery of art, the creations of fancy, the brilliancy of thought ? where the virtues that could win, and the gentleness that could soothe ? where the mildness of temper, the generous affections, the benevolent feelings, all that is great and good, all that is noble and lovely, and pure in the human character,—where are they ? They are gone. We can see nothing : the eye of faith only can dimly penetrate the region to which they have fled. Lift the eye of faith ; follow the light of the Gospel ; and let your delighted vision be lost in the glories of the immortal world. Behold, there, the spirits of the righteous dead rising up into newness of life, gathering brightness and strength, unincumbered by the weight of mortal clay and mortal sorrows, enjoying a happy existence, and performing the holy service of their Maker.

Let our reflections on death have a weighty and immediate influence on our minds and characters. We cannot be too soon nor too entirely prepared to render the account, which we must all render to our Maker and Judge. All things earthly must fail us ; the riches, power, possessions and gifts of the world will vanish from our sight ; friends and relatives will be left behind ; our present support will be taken away ; our strength will become weakness ; and the earth itself, and all its pomps, and honors, and attractions will disappear. Why have we been spared even till this time ? We know not why, nor yet can we say that a

moment is our own. The summons for our departure may now be recorded in the book of Heaven. The angel may now be on his way to execute his solemn commission. Death may already have marked us for his victims. But, whether sooner or later, the event will be equally awful, and demand the same preparation.

One, only, will then be our rock and our safety. The kind Parent, who has upheld us all our days, will remain our unfailing support. With him is no change; he is unmoved from age to age; his mercy, as well as his being, endures forever; and, if we rely on him, and live in obedience to his laws, all tears shall be wiped from our eyes, and all sorrow banished from our hearts. If we are rebels to his cause, slaves to vice, and followers of evil, we must expect the displeasure of a holy God, the just punishment of our folly and wickedness; for a righteous retribution will be awarded to the evil as well as to the good.

Let it be the highest, the holiest, the unceasing concern of each one of us, to live the life, that we may be prepared to die the death, of the righteous; that, when they who come after us shall ask, Where is he? unnumbered voices shall be raised to testify, that, although his mortal remains are mouldering in the cold earth, his memory is embalmed in the cherished recollections of many a friend who knew and loved him; and all shall say, with tokens of joy and confident belief, If God be just, and piety be rewarded, his pure spirit is now at rest in the regions of the blessed,

## **SPEECH**

**OF SA-GU-YU-WHAT-HAH, OR RED-JACKET,  
TO AN INDIAN MISSIONARY, WHO REQUESTED PERMIS-  
SION TO TEACH THE INDIANS CHRISTIANITY.**



FRIEND and Brother!—he began—It was the will of the Great Spirit that we should meet together this day. He orders all things, and he has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened that we see clearly. Our ears are unstopped that we have been able to hear distinctly the words that you have spoken. For all these favors we thank the Great Spirit, and him only.

Brother!—This council fire was kindled by you. It was at your request that we came together at this time. We have listened with attention to what you have said. You requested us to speak our minds freely. This gives us great joy, for we consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you as one man. Our minds are agreed.

Brother!—You say you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home, and we do not wish to detain you. But we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

Brother!—Listen to what we say. There was a time when our forefathers owned this great island. Their seas

extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffalo, the deer, and other animals for food. He made the bear and the beaver, and their skins served us for clothing. He had scattered them over the country, and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his red children because he loved them. If we had any disputes about hunting-grounds, they were generally settled without the spilling of much blood. But an evil day came upon us. Your forefathers crossed the great waters, and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men, and come here to enjoy their religion. They asked for a small seat. We took pity on them and granted their request, and they sat down amongst us. We gave them corn and meat. They gave us poison in return. The white people had now found our country. Tidings were carried back, and more came amongst us. Yet we did not fear them. We took them to be friends. They called us brothers. We believed them, and gave them a larger seat. At length their numbers had greatly increased. They wanted more land. They wanted our country. Our eyes were opened, and our minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquors among us. It was strong and powerful, and has slain thousands.

Brother!—Our seats were once large, and yours were very small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied. You want to force your religion upon us.

Brother!—continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and if we do not take hold of the religion

which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us as well as for you, why has not the Great Spirit given it to us; and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people.

Brother!—You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?

Brother!—We do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship that way. It teaches us to be thankful for all the favors we receive, to love each other, and to be united. We never quarrel about religion.

Brother!—The Great Spirit has made us all. But he has made a great difference between his white and his red children. He has given us a different complexion and different customs. To you he has given the arts; to these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion, according to our understanding? The Great Spirit does right. He knows what is best for his children. We are satisfied.

Brother!—We do not wish to destroy your religion, or take it from you. We only want to enjoy our own.

Brother!—You say you have not come to get our land or our money, but to enlighten our minds. I will now tell you

that I have been at your meetings and saw you collecting money from the meeting. I cannot tell what this money was intended for, but suppose it was for your minister ; and if we should conform to your way of thinking, perhaps you may want some from us.

Brother !—We are told that you have been preaching to white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good and makes them honest and less disposed to cheat Indians, we will then consider again what you have said.

Brother !—You have now heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

## **EXTRACT FROM A SPEECH,**

**ON THE BILL FOR THE RELIEF OF CERTAIN SURVIVING  
OFFICERS OF THE REVOLUTIONARY ARMY.**

**BY MARTIN VAN BUREN.**



LET us look, for a moment, at the arguments advanced by the opponents of the bill. The meritorious services of the petitioners, the signal advantages that have resulted from these services to us and to posterity ; the losses sustained by the petitioners, and the consequent advantages derived by the government from the act of commutation, are unequivocally admitted.

But it is contended, we have made a compromise legally binding on the parties, and exonerating the government from farther liability ; that in an evil and unguarded hour they have given us a release, and we stand upon our bond.

Now the question which I wish to address to the conscience and the judgments of this honorable body, is this, not whether this issue was well taken in point of law ; not whether we might not hope for a safe deliverance under it ; but whether the issue ought to be taken at all ; whether it comports with the honor of the government to plead a legal exemption against the claims of gratitude ; whether, in other words, the government be bound at all times to insist upon its strict legal rights.

Has this been the practice of the government on all former occasions ? Or, is this the only question on which this principle should operate ? Nothing can be easier than to show that the uniform practice of the government has been

at war with the principle which is now opposed to the claim of the petitioners.

Not a session has occurred since the commencement of this government, in which Congress has not relieved the citizens from hardships resulting from unforeseen contingencies, and forbore an enforcement of law, when its enforcement would work great and undeserved injury. I might, if excusable on an occasion like this, turn over the statute book, page by page, and give repeated proofs of this assertion. But it is unnecessary.

It appears, then, that it has not been the practice of the government to act the part of Shylock with its citizens; and God forbid that it should make its debut on the present occasion, not so much in the character of a merciless creditor, as a reluctant, though wealthy debtor; withholding the merited pittance from those to whose noble daring and unrivalled fortitude, we are indebted for the privilege of sitting in judgment on their claims; and manifesting more sensibility for the purchasers of our lands than for those by whose bravery they were won, and but for whose achievements, those very purchasers, instead of being the proprietors of their soil, and the citizens of free and sovereign states, might now be the miserable vassals of some worthless favorite of arbitrary power.

If disposed to be less liberal to the Revolutionary officers than to other classes of community, let us at least testify our gratitude by relieving their sufferings, and returning a portion of those immense gains which have been the glorious fruits of their toil and of their blood.

Such would, in my judgment, be a correct view of the subject, had the government relieved itself of all farther liability by the most ample and unexceptionable performance of its stipulations. How much stronger, then, will be their appeal to your justice, if it can be shown that you have no right to urge this act of commutation as a complete fulfilment of your promise?

**TRACT FROM AN ADDRESS,**  
**TO THE STUDENTS OF RUTGERS COLLEGE.**

**BY WILLIAM WIRT.**



THE man who is so conscious of the rectitude of his intentions, as to be willing to open his bosom to the inspection of the world, is in possession of one of the strongest pillars of a decided character. The course of such a man will be firm and steady, because he has nothing to fear from the world, and is sure of the approbation and support of Heaven. While he, who is conscious of secret and dark designs which, if known, would blast him, is perpetually shrinking and dodging from public observation, and is afraid of all around, and much more of all above him.

Such a man may, indeed, pursue his iniquitous plans, steadily ; he may waste himself to a skeleton in the guilty pursuit ; but it is impossible that he can pursue them with the same health-inspiring confidence, and exulting alacrity, with him who feels, at every step, that he is in pursuit of honest ends, by honest means.

The clear, unclouded brow, the open countenance, the brilliant eye which can look an honest man steadfastly, yet courteously in the face, the healthfully beating heart, and the firm, elastic step, belong to him whose bosom is free from guile, and who knows that all his motives and purposes are pure and right. Why should such a man falter in his

course? He may be slandered; he may be deserted by the world; but he has that within which will keep him erect, and enable him to move onward in his course with his eyes fixed on Heaven, which he knows will not desert him.

Let your first step, then, in that discipline which is to give you decision of character, be the heroic determination to be honest men, and to preserve this character through every vicissitude of fortune, and in every relation which connects you with society. I do not use this phrase, "honest men," in the narrow sense, merely, of meeting your pecuniary engagements, and paying your debts; for this the common pride of gentlemen will constrain you to do.

I use it in its larger sense of discharging all your duties, both public and private, both open and secret, with the most scrupulous, Heaven-attesting integrity: in that sense, farther, which drives from the bosom all little, dark, crooked, sordid, debasing considerations of self, and substitutes in their place a bolder, loftier, and nobler spirit: one that will dispose you to consider yourselves as born, not so much for yourselves, as for your country, and your fellow-creatures, and which will lead you to act on every occasion sincerely, justly, generously, magnanimously.

There is a morality on a larger scale, perfectly consistent with a just attention to your own affairs, which it would be the height of folly to neglect: a generous expansion, a proud elevation, and conscious greatness of character, which is the best preparation for a decided course, into every situation into which you can be thrown; and, it is to this high and noble tone of character that I would have you to aspire.

I would not have you to resemble those weak and meager streamlets, which lose their direction at every petty impediment that presents itself, and stop, and turn back, and creep around, and search out every little channel through which they may wind their feeble and sickly course. Nor yet would I have you to resemble the headlong torrent that carries havoc in its mad career.

!!!  
But I would have you like the ocean, that noblest emblem of majestic Decision, which, in the calmest hour, still heaves its resistless might of waters to the shore, filling the heavens, day and night, with the echoes of its sublime Declaration of Independence, and tossing and sporting on its bed, with an imperial consciousness of strength that laughs at opposition. It is this depth, and weight, and power, and purity of character, that I would have you to resemble; and I would have you, like the waters of the ocean, to become the purer by your own action.

## **EXTRACT FROM A SPEECH,**

**ON A BILL FOR THE RELIEF OF THE SURVIVORS OF THE  
REVOLUTIONARY ARMY.**

**BY TRISTAM BURGESS.**



PERMIT me, then, Sir, to request each gentleman of this committee to look at this provision for the survivors of this Army; and then to look at the kind, the amount, and the manner of their payment. In what country or age of the world, in modern times, was ever, before this, such an Army kept in the field five years, at a current expense of little more than two millions of dollars? Place over against this sum, in the fiscal accounts of the nation, the one hundred and twenty millions expended in the three years' war of 1812, and in the immense difference of these two sums, you will be enabled, as if aided by a glass, to catch some faint outline of those times, when a Revolutionary soldier fought your battles for sixty shillings per month, and while travelling home, paid seventy-five dollars for a dinner. Examine the account. A fearful balance will be found standing against the nation in the forum of conscience. Wipe it off, I pray of you, Sir, by passing the provisions of this Bill to our credit in that ever-during tribunal. Suffer not the impartial adjudication of history to be there recorded against us. You all must recollect that the self-devotion of that young hero of Palestine, who, though fainting with thirst, yet refused to taste the water of his native spring, presented to him by three of his youthful warriors, because they had put their lives in their hands, and cut their way through an enemy's

camp to obtain it. "As God liveth, it is your blood," exclaimed the generous chieftain. "I may not drink of it." This money in our Treasury is, Sir, the blood of these men. Give it back to them. It will not prosper in our hands.

If, notwithstanding these things, it should be said that this account has been compromised with these men, and ultimately settled, let it, if you please, Sir, be so considered ; but do not forget the different results of this compromise. About the close of the war, the whole national debt ; all Government had borrowed of foreigners ; all they had borrowed of citizens ; all the United States owed to the several States ; all they owed to the army, as by Madison, Hamilton, and Ellsworth, is reported to Congress, in their address to the States, amounted to forty-two millions three hundred and seventy-five dollars. What would the amount have been, had you paid your armies in silver and gold ? What ! had you redeemed your two hundred millions of Continental money, hundred for hundred, in Spanish milled dollars ? The Government saved some portion of the immense difference—how ? By negotiations—with whom ? Those men, who, in the Cabinet, conducted our glorious Revolution, are worthy to be held in everlasting veneration. Let us, Sir, from the savings made by the economical negotiations of those days, when the poverty and not the will of the Government consented, draw some fair and honorable provision for this venerable remnant of the Revolutionary Army ; and, attentive to that voice of national magnanimity, calling to us from every region of our country, make one redeeming effort, now, in the times of maturity and abundance, to soften the rigor of those transactions, which grew up under a cold and unpropitious influence, in the years of oppressed and parsimonious minority.

Let us, however, give up this question to the cavils of debate, and allow that we owe these men nothing ; that in settlement with them, we saved nothing ; that we have paid them, to the full, the amount of their wages ; and in a man-

ner, too, according to the literal terms of the contract. Sir, between such an army and such a nation, are there not some higher and holier feelings, than those resulting from the gross working-day relations of mere debt and credit? Few men live now, who lived in those days, when first commenced those higher relations, now existing, between this army and this country; few, I say, whose memory fully comprehends the stormy years of our Revolution, and the halcyon days of our prosperity. Indeed, Sir, since this provision was laid on your table, two men have left the world, whose illustrious lives, did, like the bright bow of Heaven, touch the two extremes of this varied horizon. They owed their glory to the darkness of its clouds; their lustre to the brightness of its sunshine. Enough, however, live, who do know, that there never was before such an army; such a service; such a result.

Without this army our Revolution had never been achieved. Instead of "thus sitting; thus consulting;" thus, in all the pride and power of self-government, we had to this hour, been the mere appurtenances of foreign empire; dragging after us the weary chain of colonial dependence. The enterprising trade of your fathers was confined to the waters, and the ports of Great Britain. This army conquered for you the freedom of the seas and the commerce of the world. They too conquered for you, the lands, from almost the waters of the Mexican Gulf to the head springs of the Mississippi; and thus finally brought into your acquisition your whole present territory; extending over the broad breast of the Continent, from ocean to ocean. What a wilderness of wealth! What a teeming parent of populous and powerful States! The old Colonies were mere separate Colonies. The Revolution united their hands, and formed them into a political brotherhood. This army sustained that Union; placed us on the broad basis of independence; and we are, by their toils and jeopardies, now a nation, among the most efficient and prosperous. Does no

spirit of gratitude call on this nation to remember, and to relieve the survivors of that army, now, as they are "old and weary with service?" I pray of you, Sir, let their country give them this one look of kindness—pour this one beam of gladness on the desolate twilight of their days.

Does any one doubt whether the spirit of the nation will go along with us, in making this provision? Why, Sir, when that venerable man, now standing in the canvass yonder on your wall, two years ago stood in his proper person on this floor, the whole nation seemed to spring forward to give him the hand of gratulation. Was this done because he was the noble descendant of a long line of illustrious ancestors, a warrior and a patriot in another country? Was it not rather because he was a soldier of our Revolutionary army? When he travelled from city to city, and the universal People went out to meet, to welcome, and to receive him to their abodes, was it not because he was a soldier of our Revolutionary army? When, from State to State he moved, under one continued shout of congratulation, it was not the great and illustrious nobleman, but the long remembered and deeply endeared soldier of our Revolutionary army, whom the People delighted to honor. At last, when he left our shores, carrying with him such testimonials as were appropriate for such a nation to give, and such a man to receive, no American imagined, though such was the fact, that we had been doing honors to the most meritorious man in Europe—all men believed that it was but the expression of national gratitude to the soldier, the Revolutionary soldier, who had devoted his youth, his fortune and his blood, in defence of our independence! Is there no such sentiment now in the bosom of our nation, embracing, warmly embracing, these, his venerable brothers in arms?

At the last great national festival of Independence, the first Jubilee of our country, why were these men, by a kind of simultaneous sentiment "beating in every pulse," through the nation, called out to assist at the solemnities, and to

partake of the joys and festivities of the day? Was this done, Sir, merely to tantalize their hopes? or was it done to assure them, that already the voice of the People had awarded to them this provision, and that they were only to wait until the forms of law had given efficiency to this award—until the recorded enactments of their Representatives in Congress had embodied and promulgated this great voice of the People?

Sir, the character of your bestowment on Lafayette depends on the fate of this measure. Make this provision for the remainder of your revolutionary army, and this and that will forever stand on the page of history, as illustrious deeds of national gratitude. Send away these, his meritorious brothers in arms, to "beg their bread through realms their valor saved," and your gifts to that illustrious foreigner will, in the eyes of other nations, and of posterity, serve only to purchase for you the character of a poor and a pitiful ostentation.

After all, Sir, what is this vast sum, which, if bestowed on the survivors of the army, may, as some anxious gentlemen have intimated, exhaust the National Treasury? It is three millions of dollars; three dimes a head to our whole population of the last census. This too, in a stock; a legacy charged on the rich inheritance which, as we hope, will be transmitted by us to our children, and who will rejoice that we have left them something to do in memory of these venerable friends of their fathers. The annual interest of this sum, at five per cent. will amount to one hundred and fifty thousand dollars. Our very school boys would pay it. Yes, Sir; they would pay it. I have a boy nine years old; quite as much, and no more patriotic than the children of each gentleman in this Hall; and I do believe, Sir, I could reckon up among my constituents six hundred and ninety-nine more, the fathers of such sons, all middling-interest men too; nor is it doubted that every gentleman in this House might, from his own district, bring into the enumeration quite as

long a list. There are, Sir, of this description of boys in the United States, at the least, one hundred and fifty thousand. They have heard much, and already read something of the war and of the army. We give to them some small annual subsidy, more or less, to purchase the toys and the sports of childhood; indeed, how interesting to that young age of cheap delights! Should we, on the quarter-day of this little annuity, say, each of us, to our little sons, shall I give you all of this dollar, or take out one quarter to pay the aged survivors of the army: what, Sir, would be the answer—the unprompted, simultaneous answer, and in the most animated note of delighted childhood, and heard, too, if such a voice could be so heard, from one end to the other of our country—what would it be? Why, Sir, with eyes glistening with ecstasy, with imploring hands, and a voice hurried with eagerness, they would exclaim, "Give it, dear father, give it to the old soldier; we can be very happy with much less play; but they cannot live without bread."

## EXTRACT FROM A SERMON,

ON THE REASONABLENESS OF CHRISTIAN FAITH.

BY JOSEPH S. BUCKMINSTER.



It is a common artifice, of those who wish to depreciate the value of this essential principle of a christian's life, to represent faith as something opposed to reason. So far is this from being true, that faith is, in fact, the most reasonable thing in the world; and, wherever religion is not concerned, the universal practice of mankind evinces, that such a principle is indispensable to the most common exercise of the understanding, and to the daily conduct of life. Faith is reasonable, because it is the involuntary homage which the mind pays to the preponderance of evidence. Faith, that is not founded on testimony, is no longer faith.

And as it is *sufficient evidence* only, on which a rational faith can be supported, so if the whole of this evidence is intelligibly presented to a sound understanding, it will not fail to command belief. An eye, not affected by disease, easily distinguishes colors; and we unavoidably believe the existence of the objects within the sphere of its vision. Now the laws of moral probability are just as sure as the laws of vision. That the same exhibition of facts, or the same process of reasoning, does not produce equal conviction on different minds, is not more suprising than that the same glasses will not make objects equally distinct to eyes differently affected. But to conclude, from this variety of effect, that the objects presented do not exist, or that the

laws of vision are ill-founded and absurd, would be no more unreasonable than to assume the folly of religious faith, or to doubt the rational conviction of a pious and impartial inquirer, merely because the whole world are not believers.

We cannot wonder, that the evidences, on which our christian faith is built, do not produce universal conviction, when we remember, that this is a religion, which contradicts many of the selfish propensities of the heart, and is at war with all the lusts to which we are habitually enslaved. It is a religion, which condemns many of our habits, and requires us to moderate our growing attachment to a world we cannot bear to leave ; a religion, which often opposes our passions, which shows us the folly of our fondest expectations, which alarms our sleeping fears, undervalues the objects of our estimation, requires the surrender of our prejudices, and makes it necessary for us to be in readiness to yield up even our comforts and our life.

Astonishing would it be, indeed, if a system like this should command universal belief, if prejudice should have nothing to object, captiousness nothing to cavil at, and indifference no excuses. Astonishing, indeed, would it be, if the evidences of such a revelation should be received, with equal facility, by the worldly and the spiritual, the careless and the inquisitive, the proud and the humble, the ambitious and the unambitious, the man immersed in pleasure and dissipation, and the man who has been long disciplined in the school of disappointment and affliction.

Neither is religious faith unreasonable, because it includes miraculous events, nor because it embraces a series of truths, which no individual reason could have ascertained, or of which it may not, even now, see the necessity. It is on this account, however, that we so often hear faith opposed to reason ; but, on the same principle, faith in any extraordinary occurrence would be opposed to reason.

The only objection to the credibility of miracles is, that they are contrary to general experience ; for to say, that

they are contrary to universal experience, is to assume the very fact in question. Because they are supernatural, no testimony, it is maintained, can make it reasonable to believe them. This would not be just, even if the miracles which religious faith embraces were separate, insulated facts, which had no connexions with any other interesting truths; much less when they make part of a grand system, altogether worthy the interposition of God to establish.

The extraordinary nature of miraculous facts, considered by themselves, is, it is true, a presumption against them, but a presumption, which sufficient testimony ought as fairly to remove, as it does remove the previous improbability of ordinary facts, not supernatural. A man, born and living with in the tropics, who had never seen water congealed, would no doubt think it a very strange story, if a traveller from the north should assure him, that the same substance, which he had always seen liquid, was every year, in other countries, converted into a solid mass capable of sustaining the greatest weights.

What could more decisively contradict all the experience of the tropical inhabitant, and even the experience of those with whom he had always been connected? Yet should we not think it very unreasonable, if he should, in this case, persist in discrediting the testimony even of a single man, whose veracity he had no reason to suspect, and much more, if he should persist in opposition to the concurrent and continually increasing testimony of numbers? Let this be an illustration of the reasonableness of your faith in miracles.

As it respects the credibility of revelation, you have this alternative. Will you believe, that the pure system of christian faith, which appeared eighteen hundred years ago, in one of the obscurest regions of the Roman empire, at the moment of the highest mental cultivation and of the lowest moral degeneracy, which superseded at once all the curious fabrics of pagan philosophy, which spread almost instantaneously through the civilized world in opposition to the

prejudices, the pride and the persecution of the times, which has already had the most beneficial influence on society, and been the source of almost all the melioration of the human character, and which is now the chief support of the harmony, the domestic happiness, the morals and the intellectual improvement of the best part of the world—will you believe, I say, that this system originated in the unaided reflections of twelve Jewish fishermen on the sea of Galilee, with the son of a carpenter at their head? Or will you admit a supposition, which solves all the wonders of this case, which accounts at once for the perfection of the system, and the miracle of its propagation,—that Jesus was, as he professed to be, the prophet of God, and that his apostles were, as they declared, empowered to perform the miracles, which subdued the incredulity of the world.

I appeal to you, ye departed masters of pagan wisdom, Plato, Socrates, Cicero, which of these alternatives is the most rational, the most worthy of a philosophical assent? Your systems have passed away, like the light clouds, which chase one another over the hemisphere; but the gospel of Jesus Christ, the sun of righteousness, pursues its equal and luminous career, uninterrupted and unobscured. Surely, if a miracle of the New Testament is incredible, what will you say of the enormous faith of a man, who believes in that monster of improbability, which we have described, the simply human origin and progress of christianity?

**EXTRACT FROM A SERMON,**  
**ON THE IMPORTANCE OF CHRISTIAN FAITH.**  
**BY JOSEPH S. BUCKMINSTER.**

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THE value of christian faith may be estimated from the consolation it affords.

Who would look back upon the history of the world with the eye of incredulity, after having once read it with the eye of faith? To the man of faith it is the story of God's operations. To the unbeliever it is only the record of the strange sports of a race of agents, as uncontrolled, as they are unaccountable. To the man of faith every portion of history is part of a vast plan, conceived, ages ago, in the mind of Omnipotence, which has been fitted precisely to the period it was intended to occupy. The whole series of events forms a magnificent and symmetrical fabric to the eye of pious contemplation; and though the dome be in the clouds, and the top, from its loftiness, be indiscernible to mortal vision, yet the foundations are so deep and solid, that we are sure they are intended to support something permanent and grand.

To the sceptic all the events of all the ages of the world are but a scattered crowd of useless and indigested materials. In his mind all is darkness, all is incomprehensible. The light of prophecy illuminates not to him the obscurity of ancient annals. He sees in them neither design nor operation, neither tendencies nor conclusions. To him the wonderful knowledge of one people is just as interesting, as the desperate ignorance of another. In the deliverance, which God has sometimes wrought for the oppressed, he sees nothing but the fact; and in the oppression and decline of

haughty empires, nothing but the common accidents of national fortune. Going about to account for events, according to what he calls general laws, he never for a moment considers, that all laws, whether physical, political, or moral, imply a legislator, and are contrived to serve some purpose. Because he cannot always, by his short-sighted vision, discover the tendencies of the mighty events, of which this earth has been the theatre, he looks on the drama of existence around him as proceeding without a plan. Is that principle, then, of no importance, which raises man above what his eyes see, or his ears hear, or his touch feels, at present, and shows him the vast chain of human events, fastened eternally to the throne of God, and returning, after embracing the universe, again to link itself to the footstool of Omnipotence?

Would you know the value of this principle of faith to the bereaved? Go, and follow a corpse to the grave. See the body deposited there, and hear the earth thrown in upon all that remains of your friend. Return, now, if you will, and brood over the lesson, which your senses have given you, and derive from it what consolation you can. You have learned nothing but an unconsoling fact. No voice of comfort issues from the tomb. All is still there, and blank and lifeless, and has been so for ages.

You see nothing but bodies dissolving and successively mingling with the clods, which cover them, the grass growing over the spot, and the trees waving in sullen majesty over this region of eternal silence. And what is there more? Nothing?—Come, faith, and people these deserts! Come, and reanimate these regions of forgetfulness! Mothers! take again your children to your arms, for they are living. Sons! your aged parents are coming forth in the vigor of regenerated years. Friends! behold your dearest connexions are waiting to embrace you. The tombs are burst. Generations, long since lost in slumbers, are awaking. They are coming from the east and the west, from the north and from the south, to constitute the community of the blessed.

But it is not in the loss of friends alone, that faith furnishes consolations, which are inestimable. With a man of faith not an affliction is lost, not a change is unimproved. He studies even his own history with pleasure, and finds it full of instruction. The dark passages of his life are illuminated with hope : and he sees, that, although he has passed through many dreary defiles, yet they have opened at last into brighter regions of existence. He recalls, with a species of wondering gratitude, periods of his life, when all its events seemed to conspire against him. Hemmed in by straitened circumstances, wearied with repeated blows of unexpected misfortune, and exhausted with the painful anticipation of more, he recollects years, when the ordinary love of life could not have retained him in the world. Many a time he might have wished to lay down his being in disgust, had not something more than the senses provide us with, kept up the elasticity of his mind. He yet lives, and has found that light is sown for the righteous, and gladness for the upright in heart.

The man of faith discovers some gracious purpose in every combination of circumstances. Wherever he finds himself, he knows that he has a destination—he has, therefore, a duty. Every event, has, in his eye, a tendency and an aim. Nothing is accidental, nothing without a purpose, nothing unattended with benevolent consequences. Every thing on earth is probationary, nothing ultimate. He is poor—perhaps his plans have been defeated—he finds it difficult to provide for the exigencies of life—sickness is permitted to invade the quiet of his household—long confinement imprisons his activity, and cuts short the exertions, on which so many depend—something apparently unlucky mars his best plans—new failures and embarrassments among his friends present themselves, and throw additional obstructions in his way—the world look on, and say, all these things are against him.

Some wait coolly for the hour, when he shall sink under the complicated embarrassments of his cruel fortune. Oth-

ers, of a kinder spirit, regard him with compassion, and wonder how he can sustain such a variety of wo. A few there are, a very few I fear, who can understand something of the serenity of his mind, and comprehend something of the nature of his fortitude. There are those, whose sympathetic piety can read and interpret the characters of resignation on his brow. There are those, in fine, who have felt the influence of faith.

In this influence there is nothing mysterious, nothing romantic, nothing of which the highest reason may be ashamed. It shows the christian his God, in all the mild majesty of his parental character. It shows you God, disposing in still and benevolent wisdom the events of every individual's life, pressing the pious spirit with the weight of calamity to increase the elasticity of the mind, producing characters of unexpected worth by unexpected misfortune, invigorating certain virtues by peculiar probations, thus breaking the fetters which bind us to temporal things, and

From seeming evil still educing good,  
And better thence again, and better still,  
In infinite progression.

When the sun of the believer's hopes, according to common calculations, is set, to the eye of faith it is still visible. When much of the rest of the world is in darkness, the high ground of faith is illuminated with the brightness of religious consolation.

Come, now, my incredulous friends, and follow me to the bed of the dying believer. Would you see, in what peace a christian can die? Watch the last gleams of thought, which stream from his dying eyes. Do you see any thing like apprehension? The world, it is true, begins to shut in. The shadows of evening collect around his senses. A dark mist thickens and rests upon the objects, which have hitherto engaged his observation. The countenances of his friends become more and more indistinct. The sweet expressions

of love and friendship are no longer intelligible. His ear wakes no more at the well-known voice of his children, and the soothing accents of tender affection die away, unheard, upon his decaying senses. To him the spectacle of human life is drawing to its close, and the curtain is descending, which shuts out this earth, its actors, and its scenes. He is no longer interested in all that is done under the sun. O! that I could now open to you the recesses of his soul; that I could reveal to you the light, which darts into the chambers of his understanding. He approaches the world, which he has so long seen in faith. The imagination now collects its diminished strength, and the eye of faith opens wide.

Friends! do not stand, thus fixed in sorrow, around this bed of death. Why are you so still and silent? Fear not to move—you cannot disturb the last visions, which entrance this holy spirit. Your lamentations break not in upon the songs of seraphs, which enwrap his hearing in ecstasy. Crowd, if you choose, around his couch—he heeds you not—already he sees the spirits of the just advancing together to receive a kindred soul. Press him not with importunities; urge him not with alleviations. Think you he wants now these tones of mortal voices—these material, these gross consolations? No! He is going to add another to the myriads of the just, that are every moment crowding into the portals of heaven!

He is entering on a nobler life. He leaves you—he leaves you, weeping children of mortality, to grope about a little longer among the miseries and sensualities of a worldly life. Already he cries to you from the regions of bliss. Will you not join him there? Will you not taste the sublime joys of faith? There are your predecessors in virtue; there, too, are places left for your contemporaries. There are seats for you in the assembly of the just made perfect, in the innumerable company of angels, where is Jesus, the mediator of the new covenant, and God, the-judge of all.

## **EXTRACT FROM A SPEECH,**

**IN THE TRIAL OF SAMUEL CHASE, A JUSTICE OF THE  
SUPREME COURT OF THE UNITED STATES, WHO WAS  
IMPEACHED BEFORE THE SENATE FOR HIGH CRIMES  
AND MISDEMEANORS.**

**BY JOSEPH HOPKINSON.**



A **VERY** strange and unexpected effort has been made, sir, to raise a prejudice against the respondent on this occasion, by exciting or rather forcing a sympathy for John Fries. We have heard him most pathetically described as the ignorant, the friendless, the innocent John Fries. The ignorant John Fries! Is this the man who undertook to decide that a law, which had passed the wisdom of the Congress of the United States, was impolitic and unconstitutional; and who stood so confident of this opinion, as to maintain it at the point of the bayonet? He will not thank the gentleman for this compliment, or accept the plea of ignorance as an apology for his crimes. The friendless John Fries! Is this the man who was able to draw round himself a band of bold and determined adherents, resolved to defend him and his vile doctrines at the risk of their own lives, and of the lives of all those who should dare to oppose? Is this the John Fries who had power and friends enough actually to suspend, for a considerable time, the authority of the United States over a large district of country, to prevent the execution of the laws, and to command and compel the officers, appointed to execute the law; to abandon the duties of their appointment, and lay the authority of the

government at the feet of this friendless usurper? The innocent John Fries! Is this the man, against whom a most respectable grand jury of Pennsylvania, in 1799, found a bill of indictment for high treason; and who was afterwards convicted by another jury, equally impartial and respectable, with the approbation and under the direction of a judge, whose humanity and conduct on that very occasion have received the most unqualified praise of the honorable manager who thus sympathizes with Fries? Is this the John Fries, against whom a second grand jury, in 1800, found another bill for the same offence, founded on the same facts, and who was again convicted by a just and conscientious petit jury? Is this innocent German, the man who, in pursuance of a wicked opposition to the power and laws of the United States, and a mad confidence in his ability to maintain that opposition, rescued the prisoners duly arrested by the officers of the government and placed those very officers under duress; who with arms in his hands and menace on his tongue, arrayed himself in military order and strength, put to hazard the safety and peace of the country, and threatened us with all the desolation, bloodshed and horror of a civil war; who, at the moment of his desperate attack, cried out to his infatuated followers, "come on! I shall probably fall on the first fire, then strike, stab and kill all you can?" In the fervid imagination of the honorable manager, the widows and orphans of this man, even before he is dead, are made, in hypothesis, to cry at the judgment-seat of God, against the respondent; and his blood, though not a drop of it has been spilled, is seen to stain the pure ermine of justice. I confess, sir, as a Pennsylvanian, whose native state has been disgraced with two rebellions in the short period of four years, my ear was strangely struck to hear the leader of one of them, addressed with such friendly tenderness, and honored with such flattering sympathy by the honorable manager.

It is not unusual, sir, in public prosecutions, for the accused to appeal to his general life and conduct in refutation of the charges. How proudly may the respondent make this appeal. He is charged with a violent attempt to violate the laws and constitution of his country, and to destroy the best liberty of his fellow-citizens. Look, sir, to his past life, to the constant course of his opinions and conduct, and the improbability of the charge is manifest. Look to the days of doubt and danger; look to that glorious struggle so long and so doubtfully maintained for that independence we now enjoy, for those rights of self-government you now exercise, and do you not see the respondent among the boldest of the bold, never sinking in hope or in exertion, aiding by his talents and encouraging by his spirit; in short, putting his property and his life in issue on the contest, and making the loss of both certain, by the active part he assumed, should his country fail of success? And does this man, who thus gave all his possessions, all his energies, all his hopes to his country and to the liberties of this American people, now employ the small and feeble remnant of his days, without interest or object, to pull down and destroy that very fabric of freedom, that very government and those very rights, he so labored to establish? It is not credible; it cannot be credited, but on proof infinitely stronger than any thing that has been offered to this honorable court on this occasion. Indiscretions may have been hunted out by the perseverance of persecution; but I trust most confidently that the just, impartial and dignified sentence of this court, will completely establish to our country and to the world, that the respondent has fully and honorably justified himself against the charges now exhibited against him; and has discharged his official duties, not only with the talents that are conceded to him, but with an integrity infinitely more dear to him.

## **ARGUMENT,**

**BEFORE THE SUPREME COURT OF MASSACHUSETTS, IN  
THE TRIAL OF THOMAS O. SELFRIDGE, FOR KILLING  
CHARLES AUSTIN.**

**BY SAMUEL DEXTER.**



It is my duty to submit to your consideration some observations in the close of the defence of this important and interesting cause. In doing it, though I feel perfectly satisfied that you are men of pure minds, yet I reflect with anxiety, that no exertion or zeal on the part of the defendant's counsel can possibly insure justice, unless you likewise perform your duty. Do not suppose that I mean to suggest the least suspicion with respect to your principles or motives. I know you to have been selected in a manner most likely to obtain impartial justice ; and doubtless you have honestly resolved, and endeavored to lay aside all opinions which you may have entertained previous to this trial. But the difficulty of doing this, is perhaps not fully estimated ; a man deceives himself oftener than he misleads others ; and he does injustice from his errors, when his principles are all on the side of rectitude. To exhort him to overcome his prejudices, is like telling a blind man to see. He may be disposed to overcome them, and yet be unable because they are unknown to himself. When prejudice is once known, it is no longer prejudice, it becomes corruption ; but so long as it is not known, the possessor cherishes it without guilt ; he feels indignation for vice, and pays homage to virtue ; and yet does injustice. It is the apprehension that you may thus mistake, that you may call your prejudices

principles, and believe them such, and that their effects may appear to you the fruits of virtue, which leads us so anxiously to repeat the request, that you would examine your hearts, and ascertain that you do not come here with partial minds. In ordinary cases, there is no reason for this precaution. Jurors are so appointed, by the institutions of our country, as to place them out of the reach of improper influence, on common occasions; at least as much so as frail humanity will permit.

But when a cause has been a long time the subject of party discussion; when every man among us belongs to one party or the other, or at least is so considered; when the democratic presses, throughout the country, have teemed with publications, fraught with appeals to the passions, and bitter invective against the defendant; when, on one side, every thing has been done which party rage could do, to prejudice this cause; and on the other, little has been said in vindication of the supposed offender, though, on one occasion, I admit that too much has been said; when silence has been opposed to clamor, and patient waiting for a trial to systematic labor to prevent justice; when the friends of the accused, restrained by respect for the laws, kept silence, because it was the exclusive right of a court of justice to speak; when no voice has been heard from the walls of the defendant's prison, but a request that he may not be condemned without a trial; the necessary consequence must be, that opinion will progress one way; that the stream of incessant exertion will wear a channel in the public mind; and the current may be strong enough to carry away those who may be jurors, though they know not how, or when, they received the impulse that hurries them forward.

I am fortunate enough not to know, with respect to most of you, to what political party you belong. Are you republican federalists? I ask you to forget it: leave all your political opinions behind you; for it would be more mischievous, that you should acquit the defendant from the influence of

these, than that an innocent man, by mistake, should be convicted. In the latter case, his would be the misfortune, and to him would it be confined; but in the other, you violate a principle, and the consequence may be ruin. Consider what would be the effect of an impression on the public mind, that in consequence of party opinion and feelings, the defendant was acquitted. Would there still be recourse to the laws, and to the justice of the country? Would the passions of the citizen, in a moment of frenzy, be calmed by looking forward to the decision of courts of law for justice? Rather every individual would become the avenger of imaginary transgression. Violence would be repaid with violence; havoc would produce havoc; and instead of a peaceable recurrence to the tribunals of justice, the spectre of civil discord would be seen stalking through our streets, scattering desolation, misery and crimes.

Such may be the consequences of indulging political prejudice on this day; and if so, you are amenable to your country and your God. This I say to you who are federalists; and have I not as much right to speak thus to those who are democratic republicans? That liberty, which you cherish with so much ardor, depends on your preserving yourselves impartial in a court of justice. It is proved by the history of man, at least of civil society, that the moment the judicial power becomes corrupt, liberty expires. What is liberty, but the enjoyment of your rights, free from outrage or danger? And what security have you for these, but an impartial administration of justice? Life, liberty, reputation, property and domestic happiness, are all under its peculiar protection. It is the judicial power, uncorrupted, that brings to the dwelling of every citizen, all the blessings of civil society, and makes it dear to man. Little has the private citizen to do with the other branches of the government. What, to him, are the great and splendid events that aggrandize a few eminent men and make a figure in history? His domestic happiness is not less real, because it

will not be recorded for posterity ; but this happiness is his no longer than courts of justice protect it. It is true, injuries cannot always be prevented ; but while the fountains of justice are pure, the sufferer is sure of a recompense.

Contemplate the intermediate horrors and final despotism, that must result from mutual deeds of vengeance, when there is no longer an impartial judiciary, to which contending parties may appeal, with full confidence that principles will be respected. Fearful must be the interval of anarchy ; fierce the alternate pangs of rage and terror, till one party shall destroy the other, and a gloomy despotism terminate the struggles of conflicting factions. Again, I beseech you to abjure your prejudices. In the language once addressed from Heaven to the Hebrew prophet, "Put off your shoes, for the ground on which you stand is holy." You are the professed friends, the devoted worshippers of civil liberty ; will you violate her sanctuary ? Will you profane her temple of justice ? Will you commit sacrilege while you kneel at her altar ?

I will now proceed to state the nature of the charge on which you are to decide, and of the defence which we oppose to it ; then examine the evidence, to ascertain the facts, and then inquire what is the law applicable to those facts.

The charge is for manslaughter ; but it has been stated in the opening, that it may be necessary to know something of each species of homicide, in order to obtain a correct idea of that which you are now to consider.

Homicide, as a general term, includes, in law, every mode of killing a human being. The highest and most atrocious is murder ; the discriminating feature of which, is previous malice. With that the defendant is not charged ; the grand jury did not think that by the evidence submitted to them, they were authorized to accuse him of that enormous crime. They have, therefore, charged him with manslaughter only.

The very definition of this crime, excludes previous malice ; therefore it is settled, that there cannot, with respect to this offence, be an accessory before the fact ; because the intention of committing it is first conceived at the moment of the offence, and executed in the heat of a sudden passion, or it happens without any such intent, in some unlawful act. It will not be contended that the defendant is guilty of either of these descriptions of manslaughter. Neither party suggests that the defendant was under any peculiar impulse of passion at the moment ; and had not time to reflect ; on the contrary, he is said to have been too cool and deliberate. The case in which it is important to inquire, whether the act was done in the heat of blood, is where the indictment is for murder, and the intent of the defence is to reduce the crime from murder to manslaughter ; but Selfridge is not charged with murder. There is nothing in the evidence that has the least tendency to prove an accidental killing, while doing some unlawful act. It is difficult to say, from this view of manslaughter, when compared with the evidence, on what legal ground the defendant can be convicted ; unless it be, that he is to be considered as proved guilty of a crime which might have been charged as murder, and by law, if he now stood before you under an indictment for murder, you might find him guilty of manslaughter, and therefore you may now convict him.

This does not appear to be true ; for the evidence would not apply to reduce the offence from murder to manslaughter, on either of the aforementioned grounds. Perhaps it may be said, that every greater includes the less, and therefore, manslaughter is included in murder ; and that it is on this principle that a conviction for manslaughter may take place on an indictment for murder. I will not detain you to examine this, for it is not doing justice to the defendant to admit, for a moment, for the sake of argument, that the evidence proves murder. Our time will be more usefully employed in considering the principles of the defence. Let

it be admitted, then, as stated by the counsel for government, that, the killing being proved, it is incumbent on the defendant to discharge himself from guilt. Our defence is simply this, that the killing was necessary in self-defence ; or in other words, that the defendant was in such imminent danger of being killed, or suffering other enormous bodily harm, that he had no reasonable prospect of escaping, but by killing the assailant.

This is the principle of the defence stripped of all technical language. It is not important to state the difference between justifiable and excusable homicide, or to show to which the evidence will apply ; because, by our law, either being proved, the defendant is entitled to a general acquittal.

Let us now recur to the evidence and see whether this defence be not clearly established.

[Mr. Dexter here went into a minute examination of the evidence, after which he proceeded to inquire what the law was applicable to the facts established by the evidence. He then continued his speech as follows.]

We have now taken a view of the facts, and the positive rules of law, that apply to them ; and it is submitted to you with great confidence, that the defendant has brought himself within the strictest rules, and completely substantiated his defence, by showing that he was under a terrible necessity of doing the act ; and that by law he is excused. It must have occurred to you, however, in the course of this investigation, that our law has not been abundant in its provisions for protecting a man from gross insult and disgrace. Indeed it was hardly to be expected, that the sturdy hunters, who laid the foundations of the common law, would be very refined in their notions. There is in truth much intrinsic difficulty in legislating on this subject. Laws must be made to operate equally on all members of the community ; and such is the difference in the situations and feelings of men, that no general rule, on this subject, can properly apply to all. That, which is an irreparable injury to one man, and which he

would feel himself bound to repel even by the instantaneous death of the aggressor, or by his own, would be a very trivial misfortune to another.

There are men in every civilized community, whose happiness and usefulness would be forever destroyed by a beating, which another member of the same community would voluntarily receive for a five dollar bill. Were the laws to authorize a man of elevated mind, and refined feelings of honor to defend himself from indignity by the death of the aggressor, they must at the same time furnish an excuse to the meanest chimney sweeper in the country for punishing his sooty companion, who should fillip him on the cheek, by instantly thrusting his scraper into his belly. But it is too much to conclude, from this difficulty in stating exceptions to the general rule, that extreme cases do not furnish them. It is vain, and worse than vain, to prescribe laws to a community, which will require a dereliction of all dignity of character, and subject the most elevated to outrages from the most vile. If such laws did exist, the best that could be hoped, would be, that they would be broken. Extreme cases are in their nature exceptions to all rules; and when a good citizen says, that, the law not having specified them, he must have a right to use his own best discretion on the subject; he only treats the law of his country in the same manner in which every Christian necessarily treats the precepts of his religion. The law of his master is, "resist not evil;" "if a man smite thee on one cheek, turn to him the other also." No exceptions to these rules are stated; yet does not every rational Christian necessarily make them? I have been led to make these observations, not because I think them necessary in the defence of Mr. Selfridge; but because I will have no voluntary agency in degrading the spirit of my country. The greatest of all public calamities, would be a pusillanimous spirit, that would tamely surrender personal dignity to every invader. The opposing council have read to you, from books of

acknowledged authority, that the right of self-defence was not given by the law of civil society, and that, that law cannot take it away. It is founded then on the law of nature, which is of higher authority than any human institution. This law enjoins us to be useful, in proportion to our capacities; to protect the powers of being useful, by all means that nature has given us, and secure our own happiness, as well as that of others. These sacred precepts cannot be obeyed without securing to ourselves the respect of others. Surely, I need not say to you, that the man, who is daily beaten on the public exchange, cannot retain his standing in society, by recurring to the laws. Recovering daily damages will rather aggravate the contempt that the community will heap upon him; nor need I say, that when a man has patiently suffered one beating, he has almost insured the repetition of the insult.

It is a most serious calamity, for a man of high qualifications for usefulness, and delicate sense of honor, to be driven to such a crisis, yet should it become inevitable, he is bound to meet it like a man, to summon all the energies of the soul, rise above ordinary maxims, poise himself on his own magnanimity, and hold himself responsible only to his God. Whatever may be the consequences, he is bound to bear them; to stand like mount Atlas,

"When storms and tempests thunder on his brow,  
And oceans break their billows at his feet."

Do not believe that I am inculcating opinions, tending to disturb the peace of society. On the contrary, they are the only principles that can preserve it. It is more dangerous for the laws to give security to a man, disposed to commit outrages on the persons of his fellow-citizens, than to authorize those who must otherwise meet irreparable injury, to defend themselves at every hazard. Men of eminent talents and virtues, on whose exertions, in perilous

times, the honor and happiness of their country must depend, will always be liable to be degraded by every daring miscreant, if they cannot defend themselves from personal insult and outrage. Men of this description must always feel, that to submit to degradation and dishonor, is impossible. Nor is this feeling confined to men of that eminent grade. We have thousands in our country who possess this spirit; and without them, we should soon deservedly cease to exist as an independent nation. I respect the laws of my country, and revere the precepts of our holy religion; I should shudder at shedding human blood; I would practice moderation and forbearance, to avoid so terrible a calamity; yet should I ever be driven to that impassible point, where degradation and disgrace begin, may this arm shrink palsied from its socket, if I fail to defend my own honor.

It has been intimated, that the principles of christianity condemn the defendant. If he is to be tried by this law, he certainly has a right to avail himself of one of its fundamental principles. I call on you then to do to him, as in similar circumstances, you would expect others to do to you; change situations for a moment, and ask yourselves, what you would have done, if attacked as he was. And instead of being necessitated to act at the moment, and without reflection, take time to deliberate. Permit me to state, for you, your train of thought. You would say—this man, who attacks me, appears young, athletic, active and violent. I am feeble and incapable of resisting him; he has a heavy cane, which is undoubtedly a strong one, as he had leisure to select it for the purpose; he may intend to kill me; he may, from the violence of his passion, destroy me without intending it; he may maim or greatly injure me; by beating me he must disgrace me. This alone destroys all my prospects, all my happiness, and all my usefulness. Where shall I fly, when thus rendered contemptible? Shall I go abroad? Every one will point at me the finger of scorn. Shall I go home? My children—I have taught them to

shrink from dishonor ; will they call me father ? What is life to me, after suffering this outrage ? Why should I endure this accumulated wretchedness, which is worse than death, rather than put in hazard the life of my enemy ?

Ask yourselves whether you would not make use of any weapon that might be within your power to repel the injury ; and if it should happen to be a pistol, might you not, with sincere feelings of piety, call on the Father of Mercies to direct the stroke.

While we reverence the precepts of Christianity, let us not make them void by impracticable construction. They cannot be set in opposition to the law of our nature ; they are a second edition of that law ; they both proceed from the same author.

Gentlemen, all that is dear to the defendant, in his future life, is by the law of his country placed in your power. He cheerfully leaves it there. • Hitherto he has suffered all that his duty as a good citizen required, with fortitude and patience ; and if more be yet in store for him, he will exhibit to his accusers an example of patient submission to the laws. Yet permit me to say, in concluding his defence, that he feels full confidence that your verdict will terminate his sufferings.

**EXTRACT FROM AN ARGUMENT,**  
**MADE DURING THE TRIAL OF JAMES PRESCOTT, BEFORE**  
**THE SENATE OF MASSACHUSETTS.**  
**BY DANIEL WEBSTER.**



THE fate of the Respondent is in your hands. It is for you now to say, whether, from the law and the facts as they have appeared before you, you will proceed to disgrace and disfranchise him. If your duty calls on you to convict him, convict him, and let justice be done ! but I adjure you let it be a clear undoubted case. Let it be so for his sake, for you are robbing him of that, for which, with all your high powers, you can yield him no compensation ; let it be so for your own sakes, for the responsibility of this day's judgment is one, which you must carry with you through your life. For myself, I am willing here to relinquish the character of an advocate, and to express opinions by which I am willing to be bound, as a citizen of the community. And I say upon my honor and conscience, that I see not how, with the law and constitution for your guides, you can pronounce the Respondent guilty. I declare, that I have seen no case of wilful and corrupt official misconduct, set forth according to the requisition of the constitution, and proved according to the common rules of evidence. I see many things imprudent and ill judged ; many things that I could wish had been otherwise ; but corruption and crime I do not see. Sir, the prejudices of the day will soon be forgotten ; the passions, if any there be, which have excited or favored

this prosecution, will subside ; but the consequence of the judgment you are about to render will outlive both them and you. The Respondent is now brought, a single unprotected individual, to this formidable bar of judgment, to stand against the power and authority of the State. I know you can crush him, as he stands before you, and clothed as you are with the sovereignty of the State. You have the power "to change his countenance, and to send him away."—Nor do I remind you that your judgment is to be rejudged by the community ; and as you have summoned him for trial to this high tribunal, you are soon to descend yourselves from these seats of justice, and stand before the higher tribunal of the world. I would not fail so much in respect to this Hon. Court, as to hint that it could pronounce a sentence, which the community will reverse. No sir, it is not the world's revision, which I would call on you to regard ; but that of your own consciences when years have gone by, and you shall look back on the sentence you are about to render. If you send away the Respondent, condemned and sentenced, from your bar, you are yet to meet him in the world, on which you cast him out.—You will be called to behold him a disgrace to his family, a sorrow and a shame to his children, a living fountain of grief and agony to himself.

If you shall then be able to behold him only as an unjust judge, whom vengeance has overtaken, and justice has blasted, you will be able to look upon him, not without pity, but yet without remorse. But, if, on the other hand, you shall see, whenever and wherever you meet him, a victim of prejudice or of passion, a sacrifice to a transient excitement ; if you shall see in him, a man, for whose condemnation any provision of the constitution has been violated, or any principle of law broken down ; then will he be able—humble and low as may be his condition—then will he be able to turn the current of compassion backward, and to look with pity on those who have been his judges. If you are about to visit this Respondent with a judgment which shall blast his house ;

if the bosoms of the innocent and the amiable are to be made to bleed under your infliction, I beseech you to be able to state clear and strong grounds for your proceeding. Prejudice and excitement are transitory, and will pass away. Political expediency, in matters of judicature, is a false and hollow principle, and will never satisfy the conscience of him who is fearful that he may have given a hasty judgment. earnestly entreat you, for your own sakes, to possess yourselves of solid reasons, founded in truth and justice, for the judgment you pronounce, which you can carry with you, till you go down into your graves ; reasons, which it will require no argument to revive, no sophistry, no excitement, no regard to popular favor, to render satisfactory to your consciences ; reasons which you can appeal to, in every crisis of your lives, and which shall be able to assure you, in your own great extremity, that you have not judged a fellow creature without mercy.

Sir, I have done with the case of this individual, and now leave him in your hands. But I would yet once more appeal to you as public men ; as statesmen ; as men of enlightened minds, capable of a large view of things, and of foreseeing the remote consequences of important transactions ; and, as such, I would most earnestly implore you to consider fully of the judgment you may pronounce. You are about to give a construction to constitutional provisions, which may adhere to that instrument for ages, either for good or evil. I may perhaps overrate the importance of this occasion to the public welfare ; but I confess it does appear to me that if this body give its sanction to some of the principles which have been advanced on this occasion, then there is a power in the State above the constitution and the law ; a power essentially arbitrary and concentrated, the exercise of which may be most dangerous. If impeachment be not under the rule of the constitution and the laws, then we may tremble, not only for those who may be impeached, but for all others. If the full benefit of every constitutional provision be not extended to

the Respondent, his case becomes the case of all the people of the Commonwealth. The constitution is their constitution. They have made it for their own protection, and for his among the rest. They are not eager for his conviction. They are not thirsting for his blood. If he be condemned, without having his offences set forth, in the manner which they, by their constitution have prescribed; and proved, in the manner, which they, by their laws have ordained, then, not only is he condemned unjustly, but the rights of the whole people disregarded. For the sake of the people themselves, therefore, I would resist all attempts to convict by straining the laws, or getting over their prohibitions.—I hold up before him the broad shield of the constitution; if through that he be pierced and fall, he will be but one sufferer, in a common catastrophe.

## **EXTRACT FROM A DISCOURSE,**

**DELIVERED BEFORE THE BENEVOLENT FRATERNITY OF  
CHURCHES IN BOSTON.**

**BY WILLIAM E. CHANNING.**



**THERE** is no cultivation of the human being worthy of the name, but that which begins and ends with the Moral and Religious nature. No other teaching can make a Man. We are striving, indeed, to develop the soul almost exclusively by intellectual stimulants and nutriment, by schools and colleges, by accomplishments and fine arts. We are hoping to form men and women by literature and science; but all in vain. We shall learn in time, that moral and religious culture is the foundation and strength of all true cultivation; that we are deforming human nature by the means relied on for its growth, and that the poor, who receive a care which awakens their consciences and moral sentiments, start under happier auspices than the prosperous who place supreme dependence on the education of the intellect and the taste.

It is common to measure the cultivation of men by their knowledge; and this is certainly an important element and means of improvement. But knowledge is various, differing in different men according to the objects which most engage their minds; and by these objects its worth must be judged. It is not the extent, but the *kind* of knowledge, which determines the measure of cultivation. In truth, it is foolish to

talk of any knowledge as extensive. The most eminent philosopher is of yesterday, and knows nothing. Newton felt that he had gathered but a few pebbles on the shores of a boundless ocean. The moment we attempt to penetrate a subject, we learn that it has unfathomable depths. The known, is a sign of the infinite unknown. Every discovery conducts us to an abyss of darkness. In every thing from a grain of sand to the stars, the wise man finds mysteries, before which his knowledge shrinks into nothingness. It is the kind, not the extent of knowledge, by which the advancement of a human being must be measured; and that kind which alone exalts a man, is placed within the reach of all. Moral and Religious Truth, this is the treasure of the intellect, and all are poor without it. This transcends physical truth, as far as mind transcends matter, or as heaven is lifted above earth. Indeed physical science parts with its chief dignity, when separated from morals; when it is not used to shadow forth, confirm and illustrate spiritual truth.

The true cultivation of a human being, consists in the developement of great moral ideas; that is, the Ideas of God, of Duty, of Right, of Justice, of Love, of Self-sacrifice, of Moral Perfection, as manifested in Christ, of Happiness, of Immortality, of Heaven. The elements or germs of these Ideas, belong to every soul, constitute its essence, and are intended for endless expansion. These are the chief distinctions of our nature; they constitute our humanity. To unfold these, is the great work of our being. The Light in which these Ideas rise on the mind, the Love which they awaken, and the Force of Will, with which they are brought to sway the outward and inward life, here, and here only, are the measures of human cultivation.

These views show us, that the highest culture is within the reach of the poor. It is not knowledge poured on us from abroad, but the developement of the elementary principles of the soul itself, which constitutes the true growth of a human being. Undoubtedly, knowledge from abroad is es-

essential to the awakening these principles. But that, which conduces most to this end, is offered alike to rich and poor. Society and Experience, Nature and Revelation, our chief moral and religious teachers, and the great quickeners of the soul, do not open their schools to a few favorites—do not initiate a small caste into their mysteries, but are ordained by God to be lights and blessings to all.

The highest culture, I repeat it, is in reach of the poor, and is sometimes attained by them. Without science, they are often wiser than the philosopher. The astronomer disdains them, but they look above his stars. The geologist disdains them, but they look deeper than the earth's centre; they penetrate their own souls, and find there mightier, diviner elements than upheaved continents attest. In other words, the great ideas, of which I have spoken may be, and often are, unfolded more in the poor man, than amongst the learned or renowned; and in this case the poor man is the most cultivated. For example, take the Idea of Justice. Suppose a man, eminent for acquisitions of knowledge, but in whom this idea is but faintly developed. By justice he understands little more than respect for the rights of property. That it means respect for all the rights, and especially for the moral claims, of every human being, of the lowest as well as most exalted, has perhaps never entered his mind, much less been expanded and invigorated into a broad living conviction. Take now the case of a poor man, to whom, under Christ's teaching, the idea of the Just has become real, clear, bright, and strong; who recognises, to its full extent, the right of property, though it operates against himself; but who does not stop here; who comprehends the higher rights of men as rational and moral beings, their right to exercise and unfold all their powers, their right to the means of improvement, their right to search for truth and to utter their honest convictions, their right to consult first the monitor in their own breasts and to follow wherever it leads, their right to be esteemed and honored according to their moral

efforts, their right, when injured, to sympathy and succor against every oppressor. Suppose, I say, the poor man to rise to the comprehension of this enlarged justice, to revere it, to enthrone it over his actions, to render to every human being, friend or foe, near or far off, whatever is his due, to abstain conscientiously, not only from injurious deeds, but from injurious thoughts, judgments, feelings, and words. Is he not a more cultivated man, and has he not a deeper foundation and surer promise of truth, than the student, who, with much outward knowledge, does not comprehend men's highest rights, whose scientific labors are perhaps degraded by injustice towards his rivals, who, had he power, would fetter every intellect, which threatens to outstrip his own?

The great idea, on which human cultivation especially depends, is that of God. This is the concentration of all that is beautiful, glorious, holy, blessed. It transcends immeasurably in worth and dignity all the science treasured up in Cyclopedias or libraries; and this may be unfolded in the poor as truly as in the rich. It is not an idea to be elaborated by studies, which can be pursued only in leisure or by opulence. Its elements belong to every soul, and are especially to be found in our moral nature, in the idea of duty, in the feeling of reverence, in the approving sentence which we pass on virtue, in our disinterested affections, and in the wants and aspirations which carry us towards the Infinite. There is but one way of unfolding these germs of the idea of God, and that is, faithfulness to the best convictions of duty and of the Divine Will, which we have hitherto gained. God is to be known by obedience, by likeness, by sympathy, that is, by moral means, which are open alike to rich and poor. Many a man of science has not known him. The pride of science, like a thick cloud, has hidden from the philosopher the Spiritual Sun, the only true light, and for want of this quickening ray, he has fallen in culture far, very far, below the poor.

These remarks have been drawn from me by the prone-

ness of our times to place human culture in physical knowledge, and especially in degrees of it denied to the mass of the people. To this knowledge I would on no account deny great value. In its place, it is an important means of human improvement. I look with admiration on the intellectual force, which combines and masters scattered facts, and by analysis and comparison ascends to the general laws of the material universe. But the philosopher, who does not see in the force within him something nobler than the outward nature which he analyzes, who, in tracing mechanical and chemical agencies, is unconscious of a higher action in his own soul, who is not led by all finite powers to the Omnipotent, and who does not catch, in the order and beauty of the universe, some glimpses of Spiritual Perfection, stops at the very threshold of the temple of truth. Miserably narrow is the culture, which confines the soul to Matter, which turns it to the Outward, as to something nobler than itself. I fear, the spirit of science, at the present day, is too often a degradation, rather than the culture of the soul. It is the bowing down of the heaven-born spirit before unthinking mechanism. It seeks knowledge, rather for animal, transitory purposes, than for the nutriment of the imperishable inward life; and yet the worshippers of science pity or condemn the poor, because denied this means of cultivation. Unhappy poor! shut out from libraries, laboratories, and learned institutes! In view of this world's wisdom, it avails you nothing, that your own nature, manifested in your own and other souls, that God's word and works, that the ocean, earth and sky are laid open to you; that you may acquaint yourselves with the Divine Perfections, with the character of Christ, with the duties of life, with the virtues, the generous sacrifices, and the beautiful and holy emotions, which are a revelation and pledge of Heaven. All these are nothing, do not lift you to the rank of cultivated men, because the mysteries of the telescope and microscope, of the air-pump and crucible, are not revealed to you! I would they

were revealed to you. I believe the time is coming when Christian benevolence will delight in spreading all truth, and all refinements, through all ranks of society. But meanwhile be not discouraged. One ray of moral and religious truth is worth all the wisdom of the schools. One lesson from Christ will carry you higher, than years of study under those, who are too enlightened to follow this celestial guide.

My hearers, do not condemn the poor man for his ignorance. Has he seen the Right? Has he felt the binding force of the Everlasting Moral Law? Has the beauty of virtue, in any of its forms, been revealed to him? Then he has entered the highest school of wisdom. Then a light has dawned within him, worth all the physical knowledge of all worlds. It almost moves me to indignation, when I hear the student exalting his science, which at every step meets impenetrable darkness, above the idea of Duty, and above veneration for goodness and God. It is true, and ought to be understood, that outward nature, however tortured, probed, dissected, never reveals truths so sublime or precious, as are wrapt up in the consciousness of the meanest individual, and laid open to every eye in the word of Christ.

## **SPEECH**

**OF MINAVAVANA,**

**CHIEF OF THE CHIPPEWA INDIANS, TO AN ENGLISH  
TRAVELLER.**



**ENGLISHMAN !**—It is to you that I speak, and I demand your attention !

**Englishman !**—You know that the French King is our father. He promised to be such ; and we, in return, promised to be his children. This promise we have kept.

**Englishman !**—It is you that have made war with this our father. You are his enemy ; and how then could you have the boldness to venture among us, his children ? You know that his enemies are ours.

**Englishman !**—We are informed that our father, the king of France, is old and infirm ; and that being fatigued with making war upon your nation, he is fallen asleep. During his sleep, you have taken advantage of him, and possessed yourselves of Canada. But his nap is almost at an end. I think I hear him already stirring, and inquiring for his children the Indians ;—and, when he does awake, what must become of you ? He will destroy you utterly !

**Englishman !**—Although you have conquered the French, you have not yet conquered us ! We are not your slaves. These lakes, these woods and mountains, were left to us by our ancestors. They are our inheritance, and we will part with them to none. Your nation supposes that we, like the white people, cannot live without bread, and pork, and beef ! But, you ought to know, that He,—the Great Spirit and

Master of Life,—has provided food for us, in these broad lakes, and upon these mountains.

Englishman!—Our father, the king of France, employed our young men to make war upon your nation. In this warfare, many of them have been killed; and it is our custom to retaliate, until such time as the spirits of the slain are satisfied. Now the spirits of the slain are to be satisfied in either of two ways. The first is by the spilling of the blood of the nation by which they fell; the other, by *covering the bodies of the dead*, and thus allaying the resentment of their relations. This is done by making presents.

Englishman!—Your king has never sent us any presents, nor entered into any treaty with us. Wherefore he and we are still at war; and until he does these things, we must consider that we have no other father, nor friend, among the white men, than the king of France. But, for you, we have taken into consideration, that you have ventured your life among us, in the expectation that we should not molest you. You do not come armed, with an intention to make war. You come in peace, to trade with us, and supply us with necessaries, of which we are much in want. We shall regard you, therefore, as a brother; and you may sleep tranquilly, without fear of the Chippewas. As a token of our friendship, we present you with this pipe, to smoke.

## EXTRACT FROM A SPEECH,

DELIVERED AT A TEMPERANCE MEETING.

BY EDWARD EVERETT.



WHEN we contemplate intemperance in all its bearings and effects on the condition and character of men, I believe we shall come to the conclusion, that it is the greatest evil which, as beings of a compound nature, we have to fear : the greatest, because striking directly at *the ultimate principle of the Constitution*. Let us contemplate this point a moment, for within it is comprehended, if I mistake not, the whole philosophy of this subject. Our life exists in a mysterious union of the corporeal and intellectual principles, an alliance of singular intimacy, as well as of strange contrast, between the two extremes of being. In their due relation to each other, and in the rightful discharge of their respective functions, I do not know whether the pure ethereal essence itself, (at least as far as we can comprehend it, which is but faintly,) ought more to excite our admiration than this most wondrous compound of spirit and matter. I do not know that it is extravagant to say, that there is as signal a display of the Divine skill in linking those intellectual powers, which are the best image of the Divinity, with the forms and properties of matter, as in the creation of orders of beings purely disembodied and spiritual. When I contrast the dull and senseless clod of the valley, in its unanimated state, with the curious hand, the glowing cheek, the beaming eye, the discriminating sense, which dwells in a thousand nerves, I feel the force of that inspired exclamation,

"I am fearfully and wonderfully made." And when I consider the action and reaction of soul and body on each other, the impulse given to volition from the senses ; and again to the organs by the will ; when I think how thoughts,—so exalted, that, though they comprehend all else, they cannot comprehend the laws of their own existence,—are yet able to take a shape in the material air, to issue and travel from one sense in one man to another sense in another man ;—so that, as the words drop from my lips, the secret chambers of the soul are thrown open, and its invisible ideas made manifest,—I am lost in wonder. If to this I add the reflection, how the world and its affairs are governed, the face of nature changed, oceans crossed, continents settled, families of men gathered and kept together for generations, and monuments of power, wisdom, and taste erected, which last for ages after the hands that reared them have turned to dust, —and all this by the regency of that fine intellectual principle, which sets modestly concealed behind its veil of clay, and moves its subject organs, I find no words to express my admiration of that union of mind and matter, by which these miracles are wrought. Who can thus contemplate the wonder, the beauty, the vast utility, the benevolence, the indescribable fitness, of this organization, and not feel that this vice of intemperance, which aims directly to destroy it, is the *arch-abomination* of our natures ; tending not merely to create a conflict between the nicely adjusted principles ; but to assure the triumph of that which is low, base, sensual and earthly over the heavenly and pure ; to convert this so curiously organized frame into a disordered crazy machine, and to drag down the soul to the slavery of groveling lusts ?

In the first place, there is the shameful abuse of the bounties of Providence, which, after making the substantial provision for the supply of our daily wants,—after spreading out the earth, with its vegetable stores, as a great table for our nutriment, and appointing the inferior animals for our solid food, was pleased,—as it would seem of mere

grace and favor,—to add unnumbered cordial spirits to gratify and cheer us,—sweet waters and lively spices,—to fill the fibres of the cane with its luscious syrups, the clusters of the vine with its cooling juices, and a hundred aromatic leaves, berries and fruits, with their refreshing and reviving essences;—and even to infuse into the poppy an anodyne against the sharpest pains our frail flesh is heir to;—I say it is the first aggravation of the sin of intemperance, that it seizes on all these kind and bountiful provisions, turns them into a source not of comfort and health, but of excess,—indecently revelling at the modest banquet of nature, shamefully surfeiting at the sober table of Providence, and converting every thing that has a life and power, alike the exhilarating and the soothing, the stimulant and the opiate, into one accursed poison.

Next comes the ravages of this all-destroying vice on the health of its victims. You see them resolved, as it were, to anticipate the corruption of their natures. They cannot wait to get sick and die. They think the worm is slow in his approach, and sluggish at his work. They wish to reconvert the dust before their hour comes, to its primitive deformity and pollution. My friend who spoke before me, (Dr. Pierson,) called it a *partial* death. I would rather call it a *double* death, by which they drag about with them, above the grave, a mass of diseased, decaying, aching clay. They will not only commit suicide, but do it in such a way as to be the witnesses and conscious victims of the cruel process of self-murder; doing it by degrees, by inches; quenching the sight, benumbing the brain, laying down the arm of industry to be cut off; and changing a fair, healthy, robust frame, for a shrinking, suffering, living corpse, with nothing of vitality but the power of suffering, and with every thing of death but its peace.

Then follows the wreck of property,—the great object of human pursuit; the temporal ruin, which comes, like an

avenging angel, to waste the substance of the intemperate ; which crosses their threshold commissioned, as it were, to plague them with all the horrors of a ruined fortune and blasted prospect ; and passes before their astonished sight, in the dread array of affairs perplexed, debts accumulated, substance squandered, honor tainted,—wife, children, cast out upon the mercy of the world,—and he, who should have been their guardian and protector, dependent for his unearned daily bread, on those to whom he is a burden and a curse.

Bad as all this is, much as it is, it is neither the greatest nor the worst part of the aggravations of the crime of intemperance. It produces consequences of still more awful moment. It first exasperates the passions, and then takes off from them the restraints of the reason and will ; maddens and then unchains the tiger, ravening for blood ; tramples all the intellectual and moral man under the feet of the stimulated clay ; lays the understanding, the kind affections, and the conscience, in the same grave with prosperity and health ; and, having killed the body, kills the soul !

Such, faintly described, is the vice of intemperance. Such it still exists in our land ; checked, and, as we hope, declining, but still prevailing to a degree which invites all our zeal for its effectual suppression. Such as I have described it, exists, I fear, in every city, in every town, in every village in our country. Such and so formidable is its power. But I rejoice in the belief, that an antagonist principle of equal power has been brought into the field. Public opinion, in all its strength, is enlisted against it. Men, that agree in nothing else, unite in this. Religious divisions are healed, and party feuds forgotten, in this good cause. Individuals and societies, private citizens and the government, have joined, in waging war against intemperance ; and above all, the Press,—the great engine of reform,—is thundering with all its artillery against it. It is a moment of great interest ; and also of considerable delicacy.

1842.

That period in a moral reform, in which a great evil, that has long passed comparatively unquestioned, is overtaken by a sudden bound of Public Opinion, is somewhat critical. Individuals, as honest as their neighbors, are surprised in pursuits and practices, sanctioned by the former standard of moral sentiment, but below the mark of the reform. Tenderness and delicacy are necessary, to prevent such persons, by mistaken pride of character, from being made enemies of the cause. In our denunciations of the evil, we must take care not to include those, whom a little prudence might bring into cordial co-operation with us in its suppression. Let us, sir, mingle discretion with our zeal ; and the greater will be our success in this pure and noble cause.

## **EXTRACT FROM A PROCLAMATION,**

**AFTER THE PASSING OF AN ORDINANCE BY THE  
SOUTH CAROLINA CONVENTION.**

**BY ANDREW JACKSON.**



THIS, then, is the position in which we stand. A small majority of the citizens of one State in the Union have elected Delegates to a State Convention: that Convention has ordained that all the revenue laws of the United States must be repealed, or that they are no longer a member of the Union. The Governor of that State has recommended to the legislature the raising of an army to carry the secession into effect, and that he may be empowered to give clearances to vessels in the name of the State. No act of violent opposition to the laws has yet been committed, but such a state of things is hourly apprehended, and it is the intent of this instrument to PROCLAIM not only that the duty imposed on me by the constitution "to take care that the laws be faithfully executed," shall be performed to the extent of the powers already vested in me by law, or of such others as the wisdom of congress shall devise and entrust to me for that purpose; but to warn the citizens of South Carolina; who have been deluded into an opposition to the laws, of the danger they will incur by obedience to the illegal and disorganizing Ordinance of the Convention,—to exhort those who have refused to support it to persevere in their determination to uphold the constitution and laws of their country, and to point out to all the perilous situation into which the good people of that State have been led,—and that the course they are urged to pur-

sue is one of ruin and disgrace to the very State whose rights they affect to support.

Fellow-citizens of my native State!—let me not only admonish you, as the first Magistrate of our common country, not to incur the penalty of its laws, but to use the influence that a father would over his children whom he saw rushing to certain ruin. In that paternal language, with that paternal feeling, let me tell you, my countrymen, that you are deluded by men who are either deceived themselves, or wish to deceive you. Mark under what pretences you have been led on to the brink of insurrection and treason, on which you stand! First a diminution of the value of your staple commodity, lowered by over production in other quarters, and the consequent diminution in the value of your lands, were the sole effect of the tariff laws. The effect of those laws are confessedly injurious, but the evil was greatly exaggerated by the unfounded theory you were taught to believe, that its burthens were in proportion to your exports, not to your consumption of imported articles. Your pride was roused by the assertion that a submission to those laws was a state of vassalage, and that resistance to them was equal, in patriotic merit, to the opposition our fathers offered to the oppressive laws of Great-Britain. You were told that this opposition might be peaceably—might be constitutionally made—that you might enjoy all the advantages of the Union and bear none of its burthens.

Eloquent appeals to your passions, to your state pride, to your native courage, to your sense of real injury, were used to prepare you for the period when the mask which concealed the hideous features of DISUNION should be taken off. It fell, and you were made to look with complacency on objects which, not long since, you would have regarded with horror. Look back to the arts which have brought you to this state—look forward to the consequences to which it must inevitably lead!—Look back to what was first told you as an inducement to enter into this dangerous course. The great

political truth was repeated to you, that you had the revolutionary right of resisting all laws that were palpably unconstitutional and intolerably oppressive—it was added that the right to nullify a law rested on the same principle, but that it was a peaceable remedy ! This character which was given to it, made you receive with too much confidence, the assertions that were made of the unconstitutionality of the law, and its oppressive effects. Mark, my fellow-citizens, that, by the admission of your leaders, the unconstitutionality must be *palpable*, or it will not justify either resistance or nullification ! What is the meaning of the word *palpable*, in the sense in which it is here used ? that which is apparent to every one ; that which no man of ordinary intellect will fail to perceive. Is the unconstitutionality of these laws of that description ? Let those among your leaders who once approved and advocated the principle of protective duties, answer the question ; and let them choose whether they will be considered as incapable, then, of perceiving that which must have been apparent to every man of common understanding, or as imposing upon your confidence, and endeavoring to mislead you now. In either case, they are unsafe guides in the perilous path they urge you to tread. Ponder well on this circumstance, and you will know how to appreciate the exaggerated language they address to you. They are not champions of liberty, emulating the fame of our Revolutionary Fathers ; nor are you an oppressed people contending, as they repeat to you, against worse than colonial vassalage. You are free members of a flourishing and happy Union. There is no settled design to oppress you. You have indeed felt the unequal operation of laws which may have been unwisely, not unconstitutionally passed ; but that inequality must necessarily be removed. At the very moment when you were madly urged on to the unfortunate course you have begun, a change in public opinion had commenced. The nearly approaching payment of the public debt, and the consequent necessity of a diminution of

duties, had already produced a considerable reduction, and, that too on some articles of general consumption in your State. The importance of this change was understood, and you were authoritatively told, that no further alleviation of your burthens was to be expected, at the very time when the condition of the country imperiously demanded such a modification of the duties as should reduce them to a just and equitable scale. But, as if apprehensive of the effect of this change in allaying your discontents, you were precipitated into the fearful state in which you now find yourselves.

I have urged you to look back to the means that were used to hurry you on to the position you have now assumed, and forward to the consequences it will produce. Something more is necessary. Contemplate the condition of that country of which you still form an important part! Consider its government, uniting in one bond of common interest and general protection so many different States, giving to all their inhabitants the proud title of AMERICAN CITIZENS, protecting their commerce, securing their literature and their arts, facilitating their inter-communication, defending their frontiers, and making their name respected in the remotest parts of the earth! Consider the extent of its territory, its increasing and happy population, its advance in arts which render life agreeable and the sciences which elevate the mind! See education spreading the lights of religion, humanity, and general information into every cottage in this wide extent of our Territories and States! Behold it as the asylum where the wretched and the oppressed find a refuge and support! Look on this picture of happiness and honor, and say—WE, TOO, ARE CITIZENS OF AMERICA: Carolina is one of these proud States: her arms have defended, her best blood has cemented this happy Union! And then add, if you can, without horror and remorse, this happy Union we will dissolve—this picture of peace and prosperity we will deface—this free intercourse we will interrupt—

these fertile fields we will deluge with blood—the protection of that glorious flag we renounce—the very names of Americans we discard. And for what, mistaken men!—for what do you throw away these inestimable blessings, for what would you exchange your share in the advantages and honor of the Union? For the dream of a separate independence—a dream interrupted by bloody conflicts with your neighbors, and a vile dependence on a foreign power. If your leaders could succeed in establishing a separation, what would be your situation? Are you united at home—are you free from the apprehension of civil discord, with all its fearful consequences? Do our neighboring republics, every day suffering some new revolution, or contending with some new insurrection—do they excite your envy? But the dictates of a high duty oblige me solemnly to announce that you cannot succeed.

The laws of the United States must be executed. I have no discretionary power on the subject—my duty is emphatically pronounced in the Constitution. Those who told you that you might peaceably prevent their execution, deceived you—they could not have been deceived themselves. They know that a forcible opposition could alone prevent the execution of the laws, and they know that such opposition must be repelled. Their object is disunion; but be not deceived by names; disunion by armed force, is TREASON. Are you really ready to incur its guilt? If you are, on the heads of the instigators of the act be the dreadful consequences—on their heads be the dishonor, but on yours may fall the punishment—on your unhappy state will inevitably fall all the evils of the conflict you force upon the Government of your country. It cannot accede to the mad project of disunion of which you would be the first victims—its first magistrate cannot, if he would, avoid the performance of his duty—the consequences must be fearful for you, distressing to your fellow-citizens here, and to the friends of good government throughout the world. Its enemies have beheld

our prosperity with a vexation they could not conceal—it was a standing refutation of their slavish doctrines, and they will point to our discord with the triumph of malignant joy. It is yet in your power to disappoint them. There is yet time to show that the descendants of the Pinckneys, the Sumpters, the Rutledges; and of the thousand other names which adorn the pages of your revolutionary history, will not abandon that union to support which, so many of them fought, and bled, and died. I adjure you as you honor their memory—as you love the cause of freedom, to which they dedicated their lives—as you prize the peace of your country, the lives of its best citizens, and your own fair fame, to retrace your steps. Snatch from the archives of your State the disorganizing edict of its Convention—bid its members to re-assemble and promulgate the decided expressions of your will to remain in the path which alone can conduct you to safety, prosperity, and honor—tell them that compared to disunion, all other evils are light, because that brings with it an accumulation of all—declare that you will never take the field unless the star-spangled banner of your country shall float over you—that you will not be stigmatized when dead, and dishonored and scorned while you live, as the authors of the first attack on the Constitution of your country!—Its destroyers you cannot be. You may disturb its peace—you may interrupt the course of its prosperity—you may cloud its reputation for stability—but its tranquility will be restored, its prosperity will return, and the stain upon its national character will be transferred, and remain an eternal blot on the memory of those who caused the disorder.

Fellow-citizens of the United States! The threat of unhallowed disunion—the names of those, once respected, by whom it is uttered—the array of military force to support it—denote the approach of a crisis in our affairs on which the continuance of our unexampled prosperity, our political existence, and perhaps that of all free governments may de-

pend. The conjunction demanded a free, a full, and explicit enunciation not only of my intentions but of my principles of action ; and as the claim was asserted of a right by a State to annul the laws of the Union and even to secede from it at pleasure, a frank exposition of my opinions in relation to the origin and form of our government, and the construction I give to the instrument by which it was created, seemed to be proper. Having the fullest confidence in the justness of the legal and constitutional opinion of my duties which has been expressed, I rely with equal confidence on your undivided support in my determination to execute the laws—to preserve the Union by all constitutional means—to arrest, if possible, by moderate but firm measures, the necessity of a recourse to force ; and, if it be the will of Heaven that the recurrence of its primeval curse on man for the shedding of a brother's blood should fall upon our land, that it be not called down by any offensive act on the part of the United States.

Fellow-citizens ! The momentous case is before you. On your undivided support of your government depends the decision of the great question it involves, whether your sacred Union will be preserved, and the blessings it secures to us as one People shall be perpetuated. No one can doubt that the unanimity with which that decision will be expressed, will be such as to inspire new confidence in republican institutions, and that the prudence, the wisdom, and the courage with which it will bring to their defence, will transmit them unimpaired and invigorated to our children.

May the Great Ruler of Nations grant that the signal blessings with which he has favored ours, may not, by the madness of party or personal ambition, be disregarded and lost ; and may His wise Providence bring those who have produced this crisis, to see the folly before they feel the misery of civil strife : and inspire a returning veneration for that Union which, if we may dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire.

## EXTRACT FROM A SPEECH,

ON THE PANAMA MISSION.

BY MARTIN VAN BUREN.



BUT I cannot consent to trespass longer upon the time of the Senate in pushing the discussion of this point further, although various considerations, operating against the measure, press upon my mind. If it were proposed to form a connection with any European power, such as now designated with the Spanish American States, it is hoped and believed, that the measure would not meet with one approving voice—shall I say—on this floor? No, not in the country. But it has been supposed that the United States ought to pursue a different policy with respect to the states in this hemisphere. It is true, Mr. Monroe, in his message, makes a distinction of this character, although he by no means carries it to the extent proposed. If he did, all that the distinction could derive from that circumstance, would be, the weight of his opinion, always considerable, but never decisive. The question still recurs, is the distinction founded in principle and policy? If it be, it must arise from one of two reasons: either the *character* of the governments of the Spanish American states, or their *local situation*; or, perhaps, from both. The United States have hailed the emancipation of those states with satisfaction; they have our best wishes for the perpetuity of their freedom. So far as we could go to aid them in the establishment of their independence, without endangering the peace, or embarrassing the relation of our country, we have gone. More than that,

ought not to be asked. Nor has it. Sensible of the embarrassments which their invitation might produce, they declined to proffer it until advised that we desired to receive it. Next to being right, it is important to governments, as well as individuals, to be consistent. Has the character of these governments been the principle upon which we have hitherto acted in relation to those states? It has not. Mexico and Brazil were the last to shake off their dependence on foreign authority. They were among the first whose independence we acknowledged. Mexico was, at the period of its acknowledgement, under the dominion of the Emperor Iturbide, and Brazil of its Emperor, Don Pedro. As a special compliment to the Emperor of Mexico, we sent, or rather intended to send, to his *Court*, one of the most distinguished men of the nation, (Gen. Jackson.) At the court of the Emperor Don Pedro, we have our Minister; whilst in the republic of Peru—the power with which the first of the treaties, in virtue of which the Congress of Panama is to be held, was concluded—we have not yet been represented. Do our principles admit that we should adopt the measures proposed with such reference, and upon such grounds? What are those principles? That man is capable of self-government; that the people of every country should be left to the free selection of such form of government as they think best adapted to their situation, and to change it as their interests, in their own judgments, may seem to require. Wherein consists our objection to the Holy Alliance? Because they confederate to maintain governments similar to their own, by force of arms, instead of the force of reason, and the will of the governed. If we, too, confederate to sustain, by the same means, governments similar to our own, wherein consists the difference, except the superiority of our cause? What is their avowed motive? *Self-preservation and the peace of Europe*. What would be ours? *Self-preservation and the peace of America*. I wish to be understood. I detest, as much as any man, the principles of the Holy Alliance. I

yield to no man in my anxious wishes for the success of the Spanish American States. I will go as far as I think any American citizen ought to go, to secure to them the blessings of free government. I commend the solicitude which has been manifested by our government upon this subject, and have, of course, no desire to discourage it. But I am against all alliances, against all armed confederacies, or confederacies of any sort. I care not how specious, or how disguised; come in what shape they may, I oppose them. The states in question have the power and the means, if united and true to their principles, to resist any force that Europe can send against them. It is only by being recreant to the principles upon which their revolution is founded; by suffering foreign influence to distract and divide them; that their independence can be endangered. But, happen what may, our course should be left to our choice, whenever occasion for acting shall occur. If, in the course of events, designs shall be manifested, or steps taken in this hemisphere by any foreign power, which so far affect our interest or our honor, as to make it necessary that we should arm in their defence, it will be done: there is no room to doubt it.

The decision of that question may safely be left to those who come after us. That love of country, and of freedom, which now animates our public councils, is not confined to us, or likely to become extinct. We require neither alliance nor agreement to compel us to perform whatever our duty enjoins. Our national character is our best, and should be our only pledge. Meanwhile, let us bestow upon our neighbors, the young republics of the South, the moral aid of a good example. To make that example more salutary, let it exhibit our moderation in success, our firmness in adversity, our devotion to our country and its institutions, and above all, that *sine qua non* to the existence of our republican government—our *fidelity to a written Constitution*.

## **EXTRACT FROM A SPEECH,**

**ON THE PANAMA MISSION.**

**BY DANIEL WEBSTER.**



PAINS, sir, have been taken by the honorable member from Virginia, to prove that the measure now in contemplation, and, indeed, the whole policy of the government respecting South America, is the unhappy result of the influence of a gentleman formerly filling the chair of this House. To make out this, he has referred to certain speeches of that gentleman delivered here. He charges him with having become himself affected at an early day with what he is pleased to call the South American fever; and with having infused its baneful influence into the whole councils of the country.

If, sir, it be true, that that gentleman, prompted by an ardent love of civil liberty, felt earlier than others, a proper sympathy for the struggling colonies of South America; or that, acting on the maxim, that revolutions do not go backward, he had the sagacity to foresee, earlier than others, the successful termination of those struggles; if, thus feeling, and thus perceiving, it fell to him to lead the willing or unwilling councils of his country, in her manifestations of kindness to the new governments, and in her reasonable recognition of their independence; if it be this which the honorable member imputes to him; if it be by this course of public conduct that he has identified his name with the cause of South American liberty, he ought to be esteemed one of the most fortunate men of the age. If all this be, as is now

represented, he has acquired fame enough. It is enough for any man, thus to have connected himself with the greatest events of the age in which he lives, and to have been foremost in measures which reflect high honor on his country, in the judgment of mankind. Sir; it is always with great reluctance that I am drawn to speak, in my place here, of individuals; but I could not forbear what I have now said, when I hear, in the House of Representatives, and in this land of free spirits, that it is made matter of imputation and of reproach, to have been first to reach forth the hand of welcome and of succor to new-born nations, struggling to obtain, and to enjoy, the blessings of liberty.

We are told that the country is deluded and deceived by cabalistic words. Cabalistic words! If we express an emotion of pleasure at the results of this great action of the spirit of political liberty; if we rejoice at the birth of new Republican nations, and express our joy by the common terms of regard and sympathy; if we feel and signify high gratification that, throughout this whole continent, men are now likely to be blessed by free and popular institutions; and if, in the uttering of these sentiments, we happen to speak of sister Republics; of the great American family of nations; or of the political system and forms of government of this hemisphere, then indeed, it seems, we deal in senseless jargon, or impose on the judgment and feeling of the community by cabalistic words! Sir, what is meant by this? Is it intended that the People of the United States ought to be totally indifferent to the fortunes of these new neighbors? Is no change, in the lights in which we are to view them, to be wrought, by their having thrown off foreign dominion, established independence, and instituted, on our very borders, republican governments, essentially after our own example?

Sir, I do not wish to overrate, I do not overrate, the progress of these new States in the great work of establishing a well-secured popular liberty. I know that to be a great attainment, and I know they are but pupils in the school. But,

thank God, they are in the school. They are called to meet difficulties, such as neither we nor our fathers encountered. For these, we ought to make large allowances. What have we ever known like the colonial vassalage of these States? When did we or our ancestors, feel, like them, the weight of a political despotism that presses men to the earth, or of that religious intolerance which would shut up heaven to all but the bigoted? Sir, we sprung from another stock. We belong to another race. We have known nothing—we have felt nothing of the political despotism of Spain, nor of the heat of her fires of intolerance. No rational man expects that the South can run the same rapid career as the North; or that an insurgent province of Spain is in the same condition as the English colonies, when they first asserted their independence. There is, doubtless, much more to be done, in the first than in the last case. But on that account the honor of the attempt is not less; and if all difficulties shall be in time surmounted, it will be greater. The work may be more arduous—it is not less noble, because there may be more of ignorance to enlighten; more of bigotry to subdue; more of prejudice to eradicate. If it be a weakness to feel a strong interest in the success of these great revolutions, I confess myself guilty of that weakness. If it be weak to *feel that I am* an American, to think that recent events have not only opened new modes of intercourse, but have created also new grounds of regard and sympathy between ourselves and our neighbors; if it be weak to feel that the South, in her present state, is somewhat more emphatically a part of America, than when she lay obscure, oppressed, and unknown, under the grinding bondage of a foreign power; if it be weak, to rejoice, when, even in any corner of the earth, human beings are able to get up from beneath oppression, to erect themselves, and to enjoy the proper happiness of their intelligent nature: if this be weak, it is a weakness from which I claim no exemption.

A day of solemn retribution now visits the once proud

monarchy of Spain. The prediction is fulfilled, The spirit of Montezuma and of the Incas might now well say,

" Art thou, too, fallen, Iberia ? Do we see  
The robber and the murderer weak as we ?  
Thou : that has wasted earth and dared despise  
Alike the wrath and mercy of the skies,  
Thy pomp is in the grave ; thy glory laid  
Low in the pit thine avarice has made."

Mr. Chairman : I will detain you only with one more reflection on this subject. We cannot be so blind—we cannot so shut up our senses, and smother our faculties, as not to see, that in the progress and the establishment of South American liberty, our own example has been among the most stimulating causes. In their emergencies, they have looked to our experience ; in their political institutions, they have followed our models ; in their deliberations, they have invoked the presiding spirit of our own liberty. They have looked steadily, in every adversity, to the GREAT NORTHERN LIGHT. In the hour of bloody conflict, they have remembered the fields which have been consecrated by the blood of our own fathers ; and when they have fallen, they have wished only to be remembered with them, as men who had acted their parts bravely, for the cause of liberty in the Western World.

Sir, I have done. If it be weakness to feel the sympathy of one's nature excited for such men, in such a cause, I am guilty of that weakness. If it be prudent to meet their professed civility, not with reciprocal kindness, but with coldness or insult, I choose still to follow where natural impulse leads, and to give up that false and mistaken prudence, for the voluntary sentiments of my heart.

## EXTRACT FROM A SPEECH,

ON THE BILL PROPOSING TO ADD TWENTY THOUSAND  
MEN TO THE MILITARY ESTABLISHMENT, IN 1815.

BY JOSIAH QUINCY.



As from the uniform tenor of the conduct of the American cabinet in relation to the British government, I have no belief, that their intention has been to make a solid arrangement with that nation, so, from the evidence of their disposition and intention, existing abroad, and on the table, I have no belief that such is at present their purpose. I cannot possibly think otherwise, than that such is not their intention. Let us take the case in common life. I have demands, Mr. Speaker, against you, very just in their nature, but different. Some of recent; others of very old date. The former depending upon principles very clearly in my favor. The latter critical, difficult and dubious, both in principle and settlement. In this state of things and during your absence, I watch my opportunity, declare enmity, throw myself upon your children, and servants, and property, which happen to be in my neighborhood, and do them all the injury I can. While I am doing this, I receive a messenger from you stating that the grounds of the recent injury are settled; that you comply fully with my terms. Your servants and children, whom I am plundering and killing, invite me to stay my hand until you return, or until some accommodation can take place between us. But, deaf to any such suggestions, I prosecute my intention of injury to

the utmost. When there is reason to expect your return, I multiply my means of injury and offence. And no sooner do I hear of your arrival, than I thrust my fist in your face, and say to you, "well, sir, here are fair propositions of settlement. Come to my terms, which are very just. Settle the old demand in my way, and we will be as good friends as ever." Mr. Speaker, what would be your conduct on such an occasion? Would you be apt to look as much at the nature of the propositions, as at the temper of the assailant? If you did not at once, return blow for blow, and injury for injury, would you not, at least, take a little time to consider? Would you not tell such an assailant, that you were not to be bullied, nor beaten into any concession? If you settled at all, might you not consider it your duty, in some way to make him feel the consequences of his strange intemperance of passion? For myself, I have no question how a man of spirit ought to act under such circumstances. I have as little how a great nation, like Great Britain, will act. Now, I have no doubt, sir, that the American cabinet view this subject in the same light. They understand well, that by the declaration of war, the invasion of Canada, the refusal of an armistice, and perseverance in hostilities, after the principal ground of war had been removed, they have wrought the minds of the British cabinet and people to a very high state of irritation. Now is the very moment to get up some grand scheme of pacification; such as may persuade the American people of the inveterate love of our cabinet for peace, and make them acquiescent in their perseverance in hostilities. Accordingly, before the end of the session, a great tub will be thrown out to the whale. Probably a little while before the spring elections, terms of very fair import will be proffered to Great Britain; such as, perhaps, six months ago our cabinet would not have granted, had she solicited them on her knees; such as, probably, in the opinion of the people of this country, Great Britain ought to accept; such, perhaps, as in any other state of things, she

would have accepted ; but such, as I fear, under the irritation, produced by the strange course pursued by the American cabinet, that nation will not accept. Sir, I do not believe, that our cabinet expect, that they will be accepted. They think the present state of induced passion is sufficient to prevent arrangement. But, to make assurance doubly sure, to take a bond of fate, that arrangement shall not happen, they prepare this bill—a bill, which proposes an augmentation of the army for the express purpose of conquering the Canadas—a bill, which, connected with the recent disposition evinced by our cabinet in relation to those provinces, and with the avowed intent of making their subjugation the means of peace through the fear to be inspired into Great Britain, is as offensive to the pride of that nation, as can well be imagined ; and is, in my apprehension, as sure a guarantee of continued war as could be given. On these grounds, my mind cannot force itself to any other conclusion than this, that the avowed object of this bill is the true one ; that the Canadas are to be invaded the next season ; that the war is to be protracted ; and that this is the real policy of the American cabinet.

I will now reply to those invitations to “union,” which have been so obtrusively urged upon us. If, by this call to union, is meant an union in a project for the invasion of Canada, or for the invasion of East Florida, or for the conquest of any foreign country whatever, either as a means of carrying on this war, or for any other purpose, I answer distinctly ;—I will unite with no man, nor any body of men, for any such purposes. I think such projects criminal in the highest degree, and ruinous to the prosperity of these states. But, if by this invitation is meant union in preparation for defence, strictly so called ; union in fortifying our sea-board ; union in putting our cities in a state of safety ; union in raising such a military force as shall be sufficient, with the local militia, in the hands of the constitutional leaders, the executives of the states, to give a rational degree

of security against any invasion, sufficient to defend our frontiers, sufficient to awe into silence the Indian tribes within our territories; union in creating such a maritime force, as shall command the seas on the American coasts, and keep open the intercourse, at least between the states;—if this is meant, I have no hesitation; union on such principles, you shall have from me, cordially and faithfully—and this too, sir, without any reference to the state of my opinion in relation to the justice, or the necessity of this war. Because, I well understand such to be the condition of man in a social compact, that he must partake of the fate of the society to which he belongs, and must submit to the privations and sacrifices its defence requires, notwithstanding these may be the result of the vices, or crimes of its immediate rulers. But there is a great difference between supporting such rulers in plans of necessary self-defence, on which the safety of our altars, and firesides, essentially depends, and supporting them in projects of foreign invasion, and encouraging them in schemes of conquest and ambition which are not only unjust in themselves, but dreadful in their consequences; inasmuch as, let the particular project result as it may, the general effect must be, according to human view, destructive to our own domestic liberties and constitution. I speak as an individual. Sir, for my single self, did I support such projects, as are avowed to be the objects of this bill, I should deem myself a traitor to my country. Were I even to aid them, by loan, or any other way, I should consider myself a partaker in the guilt of the purpose. But, when these projects of invasion shall be abandoned; when men yield up schemes, which, not only openly contemplate the raising of a great military force, but also the concentrating them at one point, and placing them in one hand; schemes obviously ruinous to the fates of a free republic, as they comprehend the means, by which such have ever, heretofore, been destroyed;—when, I say, such schemes shall be abandoned, and the wishes

of the cabinet limited to mere defence, and frontier and maritime protection, there will be no need of calls to union. For such objects there is not, there cannot be, but one heart and soul in this people.

I know, Mr. Speaker, that while I utter these things, a thousand tongues, and a thousand pens, are preparing, without doors, to overwhelm me, if possible, by their pestiferous gall. Already I hear, in the air, the sound of—"traitor"—"British agent"—"British gold"—and all those changes of vulgar calumny, by which the imaginations of the mass of men are affected; and by which they are prevented from listening to what is true, and receiving what is reasonable.

Mr. Speaker, it well becomes any man, standing in the presence of such a nation as this, to speak of himself seldom; and such a man as I am, it becomes to speak of himself, not at all; except, indeed, when the relations in which he stands to his country, are little known, and when the assertion of those relations has some connexion, and may have some influence on interests, which it is peculiarly incumbent upon him to support. Under this sanction, I say, it is not for a man, whose ancestors have been planted in this country, now, for almost two centuries; it is not for a man, who has a family, and friends, and character, and children, and a deep stake in the soil; it is not for a man, who is self-conscious of being rooted in that soil as deeply and exclusively as the oak which shoots among its rocks; it is not for such a man to hesitate or swerve a hair's breadth from his country's purpose and true interests, because of the yelpings, the howlings and snarlings of that hungry pack, which corrupt men keep, directly or indirectly, in pay, with the view of hunting down every man who dare develop their purposes; a pack, composed, it is true, of some native curs, but for the most part, of hounds and spaniels of very recent importation, whose backs are seared by the lash, and whose necks are sore with the collars of their former masters. In fulfilling

his duty, the lover of his country must often be obliged to breast the shock of calumny. If called to that service, he will meet the exigency with the same firmness, as, should another occasion call, he would breast the shock of battle. No, sir, I am not to be deterred by such apprehensions. May heaven so deal with me and mine, as I am true or faithless to the best interests of this people! May it deal with me according to its just judgments, when I fail to bring men and measures to the bar of public opinion; and to expose projects and systems of policy, which I realize to be ruinous to the peace, prosperity and liberties of my country!

## EXTRACT FROM A SPEECH,

ON THE BILL PROPOSING TO ADD TWENTY THOUSAND  
MEN TO THE ARMY, IN 1815.

BY HENRY CLAY.



I am far from acknowledging, that, had the orders in council been repealed, as they have been, before the war was declared, the declaration of hostilities would of course have been prevented. In a body so numerous as this is, from which the declaration emanated, it is impossible to say, with any degree of certainty, what would have been the effect of such a repeal. Each member must answer for himself. As to myself, I have no hesitation in saying, that I have always considered the impressment of American seamen, as much the most serious aggression. But, sir, how have those orders at last been repealed? Great Britain, it is true, has intimated a willingness to suspend their practical operation, but she still arrogates to herself the right to revive them upon certain contingencies, of which she constitutes herself the sole judge. She waves the temporary use of the rod, but she suspends it *in terrorem* over our heads. Supposing it to be conceded to gentlemen that such a repeal of the orders in council, as took place on the twenty-third of June last, exceptionable as it is, being known before the war was proclaimed, would have prevented it: does it follow, that it ought to induce us to lay down our arms, without the redress of any other injury of which we complain? Does it follow, in all cases, that that, which would in the first instance have prevented, would also terminate the war? By no means. It requires a strong and powerful effort in a na-

tion, prone to peace as this is, to burst through its habits and encounter the difficulties and privations of war. Such a nation ought but seldom to embark in a belligerent contest ; but when it does, it should be for obvious and essential rights alone, and should firmly resolve to extort, at all hazards, their recognition. The war of the revolution is an example of a war began for one object and prosecuted for another. It was waged, in its commencement, against the right asserted by the parent country to tax the colonies. Then no one thought of absolute independence. The idea of independence was repelled. But the British government would have relinquished the principle of taxation. The founders of our liberties saw, however, that there was no security short of independence, and they achieved that independence. When nations are engaged in war, those rights in controversy, which are not acknowledged by the treaty of peace, are abandoned. And who is prepared to say, that American seamen shall be surrendered, as victims to the British principle of impressment ? And, sir, what is this principle ? She contends, that she has a right to the services of her own subjects ; and that, in the exercise of this right, she may lawfully impress them, even although she finds them in American vessels, upon the high seas, without her jurisdiction. Now I deny that she has any right, beyond her jurisdiction, to come on board our vessels, upon the high seas, for any other purpose than in the pursuit of enemies, or their goods, or goods contraband of war. But she further contends, that her subjects cannot renounce their allegiance to her, and contract a new obligation to other sovereigns. I do not mean to go into the general question of the right of expatriation. If, as is contended, all nations deny it, all nations, at the same time, admit and practice the right of naturalization. Great Britain herself does this. Great Britain, in the very case of foreign seamen, imposes, perhaps, fewer restraints upon naturalization than any other nation. Then, if subjects cannot break their original alle-

giance, they may, according to universal usage, contract a new allegiance. What is the effect of this double obligation? Undoubtedly, that the sovereign having the possession of the subject, would have the right to the services of the subject. If he return within the jurisdiction of his primitive sovereign, he may resume his right to his services, of which the subject, by his own act, could not divest himself. But his primitive sovereign can have no right to go in quest of him, out of his own jurisdiction, into the jurisdiction of another sovereign, or upon the high seas; where there exists no jurisdiction, or it is possessed by the nation owning the ship navigating them. But, sir, this discussion is altogether useless. It is not to the British principle, objectionable as it is, that we are alone to look; it is to her practice, no matter what guise she puts on. It is in vain to assert the inviolability of the obligation of allegiance. It is in vain to set up the plea of necessity, and to allege that she cannot exist without the impressment of her seamen. The naked truth is, she comes, by her press gangs, on board of our vessels, seizes our native as well as naturalized seamen, and drags them into her service. It is the case, then, of the assertion of an erroneous principle, and of a practice not conformable to the asserted principle—a principle which, if it were theoretically right, must be for ever practically wrong—a practice which can obtain countenance from no principle whatever, and to submit to which, on our part, would betray the most abject degradation. We are told, by gentlemen in the opposition, that government has not done all that was incumbent on it to do, to avoid just cause of complaint on the part of Great Britain; that, in particular, the certificates of protection, authorized by the act of 1796, are fraudulently used. Sir, government has done too much in granting those paper protections. I can never think of them without being shocked. They resemble the passes which the master grants to his negro slave—"let the bearer, Mungo, pass and repass without molestation." What do they imply? That Great

Britain has a right to seize all who are not provided with them. From their very nature, they must be liable to abuse on both sides. If Great Britain desires a mark, by which she can know her own subjects, let her give them an ear-mark. The colors that float from the mast-head should be the credentials of our seamen. There is no safety to us, and the gentlemen have shown it, but in the rule that all who sail under the flag, (not being enemies,) are protected by the flag. It is impossible that this country should ever abandon the gallant tars, who have won for us such splendid trophies. Let me suppose that the genius of Columbia should visit one of them in his oppressor's prison, and attempt to reconcile him to his forlorn and wretched condition. She would say to him, in the language of gentlemen on the other side : " Great Britain intends you no harm ; she did not mean to impress you, but one of her own subjects ; having taken you by mistake, I will remonstrate, and try to prevail upon her, by peaceable means, to release you, but I cannot, my son, fight for you." If he did not consider this mere mockery, the poor tar would address her judgment and say, ' You owe me, my country, protection ; I owe you, in return, obedience. I am no British subject, I am a native of old Massachusetts, where live my aged father, my wife, my children. I have faithfully discharged my duty. Will you refuse to do yours ? ' Appealing to her passions, he would continue : ' I lost this eye in fighting under Truxton, with the Insurgente ; I got this scar before Tripoli ; I broke this leg on board the Constitution, when the Guerriere struck.' If she remained still unmoved, he would break out, in the accents of mingled distress and despair,

Hard, hard is my fate ! once I freedom enjoyed,  
Was as happy as happy could be !  
Oh ! how hard is my fate, how galling these chains !

I will not imagine the dreadful catastrophe to which he would be driven by an abandonment of him to his oppressor. It will not be, it cannot be, that his country will refuse him protection.

## EXTRACT FROM A DISCOURSE,

• DELIVERED BEFORE THE LEGISLATURE OF VERMONT ON  
THE DAY OF ELECTION.

BY WILLBUR FISK.



THERE is a spirit, an active, aspiring principle in man,  
which cannot be broken down by oppression, or satisfied by  
indulgence.

"He has a soul of vast desires,  
It burns within with restless fires."

Desires, which no earthly good can satisfy ; fires which no  
waters of affliction or discouragement can quench. And  
it is from this his nature, that society derives all its inter-  
ests, and here also lies all its danger. This spirit is at once  
the terror of tyrants, and the destroyer of republics.

To form some idea of its strength, let us look at it in its  
different conditions, both when it is depressed, and when it  
is exalted. See when it is bent down for a time, by the iron  
grasp and leaden sceptre of tyranny, cramping, and curtail-  
ing, and hedging in the soul, and foiling it in all its attempts  
to break from its bonds and assert its native independence.  
In these cases, the noble spirit, like a wild beast in the toils,  
sinks down at times, into sullen inactivity, only that it may  
rise again, when exhausted nature is a little restored, to rush,  
as hope excites or madness impels, in stronger paroxysms  
against the cords which bind it down.

This is seen in the mobs and rebellions of the most besot-  
ted and enslaved nations. Witness the repeated convul-

sions in Ireland, that degraded and oppressed country. Neither desolating armies, nor numerous garrisons, nor the most rigorous administration, enforced by thousands of public executions, can break the spirit of that restless people.

Witness Greece; generations have passed away since the warriors of Greece have had their feet put in fetters, and the race of heroes had apparently become extinct; and the Grecian lyre had long been unstrung, and her lights put out. Her haughty masters thought her spirit was dead; but it was not dead, it only slept. In a moment, as it were, we saw all Greece in arms; she shook off her slumbers, and rushed with phrensy and hope, upon seeming impossibilities, to conquer or to die.

And though the mother and the daughter, as well as the father and the son, have fought and fallen in the common cause, until her population grows thin; though Missolonghi and many other strong holds are fallen, until her fortifications are few and feeble; though Christian nations have looked on with a cruel inactivity, without lending their needed aid; yet the spirit of Greece is no more subdued than at the commencement of the contest. It cannot be subdued.

We see then that man has a spirit, which is not easily broken down by oppression. Let us inquire, whether it can be more easily satisfied by indulgence. And in every step of this inquiry, we shall find that no miser ever yet had gold enough; no office-seeker ever yet had honor enough; no conqueror ever yet subdued kingdoms enough. When the rich man had filled his store-houses, he must pull down and build larger. When Cæsar had conquered all his enemies, he must enslave his friends.

When Bonaparte had become the Emperor of France, he aspired to the throne of all Europe. Facts, a thousand facts, in every age and among all classes, prove, that such is the ambitious nature of the soul, such the increasing compass of its vast desires, that the material universe, with all

its vastness, richness, and variety, cannot satisfy it. Nor is it in the power of the governments of this world, in their most perfect forms, so to interest the feelings, so to regulate the desires, so to restrain the passions, or so to divert, or charm, or chain the souls of a whole community, but that these latent and ungovernable fires will sooner or later burst out and endanger the whole body politic.

I know it has been supposed, by the politicians, that in an intelligent and well-educated community, a government might be so constituted by a proper balance of power, by equal representation, and by leaving open the avenues to office and wealth, for a fair and honorable competition among all classes, as to perpetuate the system to the latest posterity. Such a system of government, it is acknowledged, is the most likely to continue; but all these political and literary helps, unaided by the kingdom of Christ, will not secure any community from revolution and ruin.

And he knows but little of the nature of man who judges otherwise. What has been the fate of the ancient republics? They have been dissolved by this same restless and disorganizing spirit, of which we have been speaking. And do we not see the same dangerous spirit, in our own comparatively happy and strongly constituted republic.

The wise framers of our excellent political institutions, like the eclectic philosophers, have selected the best parts out of all the systems which preceded them; and to these have added others, according to the suggestions of their own wisdom, or the leadings of Providence, and have formed the whole into a constitution, the most perfect the world has ever witnessed. Here every thing that is rational in political liberty, is enjoyed; here the most salutary checks and restraints, that have yet been discovered, are laid upon men in office.

Here the road to honor and wealth is open to all; and here is general intelligence. But here man is found to possess the same nature as elsewhere. And the stirrings of his

restless spirit have already disturbed the peace of society and portend future convulsions. Party spirit is begotten; ambitious views are engendered, and fed, and inflamed; many are running the race for office; rivals are envied; characters are aspersed; animosities are enkindled; and the whole community are disturbed by the electioneering contest.

No meanness is foregone, no calumny is too glaring, no venality is too base, when the mind is inflamed with strong desire, and elated with the hope of success, in the pursuit of some favorite object. And when the doubtful question is decided, it avails nothing. Disappointment sours the mind, and often produces the most bitter enmity and the most settled and systematic opposition, in the unsuccessful party; while success but imperfectly satisfies the mind of the more fortunate.

And if no other influence come in, to curb the turbulent spirits of men, besides that which is found in our general intelligence, and constitutional checks, probably, at no great distance of time, such convulsions may be witnessed in our now happy country, as shall make the ears of him that heareth it tingle, and the eyes of him that seeth it weep blood. State may be arrayed against state, section against section, and party against party, till all the horrors of civil war may desolate our land. Are there no grounds for such fears?

Already office-seekers, in different parts of the country, unblushingly recommend themselves to notice, and palm themselves upon the people, by every electioneering manoeuvre; and in this way, such an excitement is produced, in many parts of the union, as makes the contending parties almost like mobs, assailing each other. Only let the public sense become vitiated, and let a number of causes unite to produce a general excitement, and all our fair political proportions would fall before the spirit of party, as certainly and as ruinously as the fair proportions of Italian architecture fell before the ancient Goths and Vandals.

**EXTRACT,**  
**FROM A "PLEA FOR THE WEST."**  
**BY LYMAN BEECHER.**



THE great experiment is now making, and from its extent and rapid filling up is making in the West, whether the perpetuity of our republican institutions can be reconciled with universal suffrage. Without the education of the head and heart of the nation, they cannot be ; and the question to be decided is, can the nation, or the vast balance power of it be so imbued with intelligence and virtue, as to bring out, in laws and their administration, a perpetual self-preserving energy ? We know that the work is a vast one, and of great difficulty ; and yet we believe it can be done.

We know that we have reached an appalling crisis ; that the work is vast and difficult, and is accumulating upon us beyond our sense of danger and deliberate efforts to meet it. It is a work that no legislation alone can reach, and nothing but an undivided, earnest, decided public sentiment can achieve ; and that, too, not by anniversary resolutions and fourth of July orations, but by well systematized voluntary associations : counting the worth of our institutions, the perils that surround them, and the means and the cost of their preservation, and making up our minds to meet the exigency.

I am aware that our ablest patriots are looking out on the deep, vexed with storms, with great forebodings and failings of heart for fear of the things that are coming upon us ; and I perceive a spirit of impatience rising, and distrust, in respect to the perpetuity of our republic ; and I am sure

that these fears are well founded, and am glad that they exist. It is the star of hope in our dark horizon. Fear is what we need, as the ship needs wind on a rocking sea, after a storm, to prevent foundering. But when our fear and our efforts shall correspond with our danger, the danger is past. For it is not the impossibility of self-preservation that threatens us; nor is it the unwillingness of the nation to pay the price of the preservation, as she has paid the price of the purchase of our liberties. It is inattention and inconsideration, protracted till the crisis is past, and the things which belong to our peace are hid from our eyes. And blessed be God, that the tokens of a national waking up, the harbinger of God's mercy, are multiplying upon us!

There is at the West an enthusiastic feeling on the subject of education, and nothing has so inspired us with hope as to witness the susceptibleness of the East on the same subject, and the national fraternal benevolence with which you are ready to put forth a helping hand. We have been sad, but now we are joyful. We see, we feel that East and West, and North and South are waking up upon the subject: a redeeming spirit is rising which will save the nation. We did not, in the darkest hour, believe that God had brought our fathers to this goodly land to lay the foundation of religious liberty, and wrought such wonders in their preservation, and raised their descendants to such heights of civil and religious prosperity, only to reverse the analogy of his providence, and abandon his work, and though now there be clouds and the sea roaring, and men's hearts failing, we believe there is light behind the cloud, and that the eminence of our danger is intended, under the guidance of Heaven, to call forth and apply a holy, fraternal fellowship between the East and West, which shall secure our preservation, and make the prosperity of our nation durable as time, and as abundant as the waves of the sea.

I would add, as a motive to immediate action, that if we do fail in our great experiment of self-government, our de-

struction will be as signal as the birth-right abandoned, the mercies abused and the provocation offered to beneficent Heaven. The descent of desolation will correspond with the past elevation. No punishments of Heaven are so severe as those for mercies abused; and no instrumentality employed in their infliction is so dreadful as the wrath of man. No spasms are like the spasms of expiring liberty, and no wailings such as her convulsions extort. It took Rome three hundred years to die; and our death, if we perish, will be as much more terrific as our intelligence and free institutions have given to us more bone, and sinew and vitality. May God hide me from the day when the dying agonies of my country shall begin! O, thou beloved land bound together by the ties of brotherhood and common interest, and perils, live forever—one and undivided!

But whatever we do, it must be done quickly: for there is a tide in human things which waits not,—moments on which the destiny of a nation balances, when the light dust may turn the right way or the wrong. And such is the condition of our nation now. Mighty influences are bearing on us in high conflict for good or for evil,—for an immortality of woe, or blessedness; and a slight effort now may secure what ages of repentance cannot recover when lost, and soon the moment of our practical preservation may have passed away. We must educate the whole nation while we may. All—all who would vote must be enlightened, and reached by the restraining and preserving energies of Heaven. The lanes and alleys—the highways and hedges—the abodes of filth and sordid poverty must be entered, and the young immortals sought out, and brought up to the light of intellectual and moral daylight. This can be done. God, if we are prompt and willing, will give us the time. But if, in this our day, we neglect the things that belong to our peace, we shall find no place for repentance, though we seek it carefully and with tears.

**EXTRACT FROM A DISCOURSE,**  
**DELIVERED BEFORE THE NEW YORK HISTORICAL SOCI-**  
**ETY, DECEMBER 7, 1818.**  
**BY GULIAN C. VERPLANCK.**



THE study of the history of most other nations, fills the mind with sentiments not unlike those which the American traveller feels on entering the venerable and lofty cathedral of some proud old city of Europe. Its solemn grandeur, its vastness, its obscurity, strike awe to his heart. From the richly painted windows, filled with sacred emblems and strange antique forms, a dim religious light falls around. A thousand recollections of romance and poetry, and legendary story, come thronging in upon him. He is surrounded by the tombs of the mighty dead, rich with the labors of ancient art, and emblazoned with the pomp of heraldry.

What names does he read upon them? Those of princes and nobles who are now remembered only for their vices; and of sovereigns, at whose death no tears were shed, and whose memories lived not an hour in the affections of their people. There, too, he sees other names, long familiar to him for their guilty or ambiguous fame. There rest, the blood-stained soldier of fortune—the orator, who was ever the ready apologist of tyranny—great scholars, who were the pensioned flatterers of power—and poets, who profaned the high gift of genius, to pamper the vices of a corrupted court.

Our own history, on the contrary, like that poetical temple of fame, reared by the imagination of Chaucer, and decorated by the taste of Pope, is almost exclusively dedica-

ted to the memory of the truly great. Or rather, like the Pantheon of Rome, it stands in calm and severe beauty amid the ruins of ancient magnificence and "the toys of modern state." Within, no idle ornament encumbers its bold simplicity. The pure light of heaven enters from above and sheds an equal and serene radiance around. As the eye wanders about its extent, it beholds the unadorned monuments of brave and good men who have greatly bled or toiled for their country, or it rests on votive tablets inscribed with the names of the best benefactors of mankind.

"Patriots are here, in Freedom's battles slain,  
Priests, whose long lives were closed without a stain,  
Bards worthy him who breathed the poet's mind,  
Founders of arts that dignify mankind,  
And lovers of our race, whose labours gave  
Their names a memory that defies the grave."

VIRGIL.—From the MS. of Bryant.

Doubtless, this is a subject upon which we may be justly proud. But there is another consideration, which, if it did not naturally arise of itself, would be pressed upon us by the taunts of European criticism.

What has this nation done to repay the world for the benefits we have received from others? We have been repeatedly told, and sometimes too, in a tone of affected impartiality, that the highest praise which can fairly be given to the American mind, is that of possessing an enlightened selfishness; that if the philosophy and talents of this country, with all their effects, were forever swept into oblivion, the loss would be felt only by ourselves; and that if to the accuracy of this general charge, the labours of Franklin present an illustrious, it is still but a solitary exception.

The answer may be given, confidently and triumphantly. Without abandoning the fame of our eminent men, whom Europe has been slow and reluctant to honour, we would reply; that the intellectual power of this people has exerted

itself in conformity to the general system of our institutions and manners ; and therefore, that for the proof of its existence and the measure of its force, we must look not so much to the works of prominent individuals, as to the great aggregate results ; and if Europe has hitherto been wilfully blind to the value of our example and the exploits of our sagacity, courage, invention and freedom, the blame must rest with her, and not with America.

Is it nothing for the universal good of mankind to have carried into successful operation a system of self-government, uniting personal liberty, freedom of opinion, and equality of rights, with national power and dignity ; such as had before existed only in the Utopian dreams of philosophers ? Is it nothing, in moral science, to have anticipated in sober reality, numerous plans of reform in civil and criminal jurisprudence, which are, but now, received as plausible theories by the politicians and economists of Europe ? Is it nothing to have been able to call forth on every emergency, either in war or peace, a body of talents always equal to the difficulty ? Is it nothing to have, in less than half a century, exceedingly improved the sciences of political economy, of law, and of medicine, with all their auxiliary branches ; to have enriched human knowledge by the accumulation of a great mass of useful facts and observations, and to have augmented the power, and the comforts of civilized man, by miracles of mechanical invention ? Is it nothing to have given the world examples of disinterested patriotism, of political wisdom, of public virtue ; of learning, eloquence, and valor, never exerted save for some praiseworthy end ? It is sufficient to have briefly suggested these considerations ; every mind would anticipate me in filling up the details.

No—Land of Liberty ! thy children have no cause to blush for thee. What though the arts have reared few monuments among us, and scarce a trace of the Muse's footstep

is found in the paths of our forests, or along the banks of our rivers; yet our soil has been consecrated by the blood of heroes, and by great and holy deeds of peace. Its wide extent has become one vast temple and hallowed asylum, sanctified by the prayers and blessings of the persecuted of every sect, and the wretched of all nations.

/ Land of Refuge—Land of Benedictions! Those prayers still arise, and they still are heard: "May peace be within thy walls, and plenteousness within thy palaces!" "May there be no decay, no leading into captivity, and no complaining in thy streets!" "May truth flourish out of the earth, and righteousness look down from Heaven."

## EXTRACT FROM A DISCOURSE,

ON THE DEATH OF ALEXANDER HAMILTON.

BY ELIPHALET NOTT, D. D.



ANOTHER and an illustrious character—a father—a general—a statesman—the very man who stood on an eminence and without a rival among sages and heroes, the future hope of his country in danger—this man, yielding to the influence of a custom, which deserves our eternal reprobation, has been brought to an untimely end.

That the deaths of great and useful men should be particularly noticed, is equally the dictate of reason and revelation. The tears of Israel flowed at the decease of good Josiah, and to his memory the funeral women chanted the solemn dirge. But neither examples nor arguments are necessary to wake the sympathies of a grateful people on such occasions. The death of public benefactors surcharges the heart, and it spontaneously disburdens itself by a flow of sorrows. Such was the death of Washington : to embalm whose memory, and perpetuate whose deathless fame, we lent our feeble, but unnecessary services. Such, also, and more peculiarly so, has been the death of Hamilton. The tidings of the former moved us, mournfully moved us, and we wept. The account of the latter chilled our hopes and curdled our blood. The former died in a good old age ; the latter was cut off in his usefulness. The former was a customary providence : we saw in it, if I may speak so, the finger of God, and rested in his sovereignty. The latter is not attended with this soothing circumstance.

The fall of Hamilton, owes its existence to mad deliberation, and is marked by violence. The time, the place, the circumstances, are arranged with barbarous coolness. The instrument of death is levelled in day-light, and with well directed skill pointed at his heart. Alas ! the event has proven that it was but too well directed. Wounded, mortally wounded, on the very spot which still smoked with the blood of a favorite son, into the arms of his indiscreet and cruel friend, the father fell.

Ah ! had he fallen in the course of nature ; or jeopardizing his life in defence of his country ; had he fallen—but he did not. He fell in single combat—pardon my mistake—he did not fall in single combat. His noble nature refused to endanger the life of his antagonist. But he exposed his own life. This was his crime : and the sacredness of my office forbids that I should hesitate explicitly to declare it so. He did not hesitate to declare it so himself. “ My religious and moral principles are strongly opposed to duelling.” These are his words before he ventured to the field of death. “ I view the late transaction with sorrow and contrition.” These are his words after his return. Humiliating end of illustrious greatness ! “ How are the mighty fallen ! ” And shall the mighty thus fall ? Thus shall the noblest lives be sacrificed and the richest blood be spilt ? “ Tell it not in Gath ; publish it not in the streets of Askelon ! ”

Think not that the fatal issue of the late inhuman interview was fortuitous. No ; the hand that guides unseen the arrow of the archer, steadied and directed the arm of the duellist. And why did it thus direct it ? As a solemn *memento*—as a loud and awful warning to a community where justice has slumbered—and slumbered—and slumbered—while the wife has been robbed of her partner, the mother of her hopes, and life after life rashly, and with an air of triumph, sported away.

And was there, O my God ! no other sacrifice valuable enough—would the cry of no other blood reach the place of

retribution and wake justice, dozing over her awful seat ! }  
 But though justice should still slumber, and retribution be  
 delayed, we, who are the ministers of that God, who will  
 judge the judges of the world, and whose malediction rests  
 on him who does his work unfaithfully, we will not keep  
 silence.

\* \* \* \* \*

Is duelling guilty ?—So it is absurd. It is absurd as a punishment, for it admits of no proportion to crimes : and besides, virtue and vice, guilt and innocence, are equally exposed by it, to death or suffering. As a reparation, it is still more absurd, for it makes the injured liable to a still greater injury. And as the vindication of personal character, it is absurd even beyond madness.

One man of honor, by some inadvertence, or perhaps with design, injures the sensibility of another man of honor. In perfect character, the injured gentleman resents it. He challenges the offender. The offender accepts the challenge. The time is fixed. The place is agreed upon. The circumstances, with an air of solemn mania, are arranged ; and the principals, with their seconds and surgeons, retire under the covert of some solitary hill, or upon the margin of some unfrequented beach, to settle this important question of honor, by stabbing or shooting at each other. One or the other, or both the parties, fall in this polite and gentlemanlike contest. And what does this prove ? It proves that one or the other, or both of them, as the case may be, are marksmen. But it affords no evidence that either of them possess honor, probity or talents. It is true, that he who falls in single combat, has the honor of being murdered : and he who takes his life, the honor of a murderer. Besides this, I know not of any glory which can redound to the infatuated combatants, except it be what result from having extended the circle of wretched widows, and added to the number of hapless orphans. And yet, terminate as it will, this frantic meeting, by a kind of magic influence, entirely varnishes

over a defective and smutty character ; transforms vice to virtue, cowardice to courage ; makes falsehood, truth ; guilt, innocence—in one word, it gives a new complexion to the whole state of things. The Ethiopian changes his skin, the leopard his spot, and the debauched and treacherous—having shot away the infamy of a sorry life, comes back from the field of perfectibility, quite regenerated, and, in the fullest sense, an honorable man. He is now fit for the company of gentlemen. He is admitted to that company, and should he again, by acts of vileness, stain this purity of character so nobly acquired, and should any one have the effrontery to say he has done so, again he stands ready to vindicate his honor, and by another act of homicide, to wipe away the stain which has been attached to it.

I might illustrate this article by example. I might produce instances of this mysterious transformation of character, in the sublime circles of moral refinement, furnished by the higher orders of the fashionable world, which the mere firing of pistols has produced. But the occasion is too awful for irony. Absurd as duelling is, were it absurd only, though we might smile at the weakness and pity the folly of its abettors, there would be no occasion for seriously attacking them. But to what has been said, I add, that duelling is rash and presumptuous.

Life is the gift of God, and it was never bestowed to be sported with. To each, the Sovereign of the universe has marked out a sphere to move in, and assigned a part to act. This part respects ourselves not only, but others also. Each lives for the benefit of all.

As in the system of nature the sun shines, not to display its own brightness and answer its own convenience, but to warm, enlighten and bless the world ; so in the system of animated beings, there is a dependence, a correspondence, and a relation, through an infinitely extended, dying and reviving universe—"in which no man liveth to himself, and no man dieth to himself." Friend is related to friend ; the

father to his family ; the individual to community. To every member of which, having fixed his station and assigned his duty, the God of nature says, "Keep this trust—defend this post." For whom ? For thy friends, thy family, thy country. And having received such a charge, and for such a purpose, to desert it is rashness and temerity.

Since the opinions of men are as they are, do you ask, how you shall avoid the imputation of cowardice, if you do not fight when you are injured ? Ask your family how you will avoid the imputation of cruelty ; ask your conscience how you will avoid the imputation of guilt : ask God how you will avoid his malediction, if you do ? These are previous questions. Let these first be answered, and it will be easy to reply to any which may follow them. If you only accept a challenge, when you believe in your conscience, that duelling is wrong, you act the coward. The dastardly fear of the world governs you. Awed by its menaces, you conceal your sentiments, appear in disguise, and act in guilty conformity to principles not your own, and that too in the most solemn moment, and when engaged in an act which exposes you to death.

But if it be rashness to accept, how passing rashness is it, in a sinner, to give a challenge ? Does it become him, whose life is measured out by crimes, to be extreme to mark, and punctilious to resent, whatever is amiss in others ? Must the duellist, who now disdaining to forgive, so imperiously demands satisfaction to the uttermost—must this man himself, trembling at the recollection of his offences, presently appear a suppliant before the mercy-seat of God ? Imagine this, and the case is not imaginary, and you cannot conceive an instance of greater inconsistency, or of more presumptuous arrogance. Therefore, "avenge not yourselves, but rather give place unto wrath ; for vengeance is mine, I will repay it, saith the Lord." Do you ask, then, how you shall conduct towards your enemy, who hath lightly done you wrong ? If he be hungry, feed him ; if naked,

clothe him; if thir sty, give him drink. Such, had you preferred your question to Jesus Christ, is the answer he had given you. By observing which, you will usually subdue, and always act more honorably than your enemy.

I feel, my brethren, as a minister of Jesus and a teacher of his gospel, a noble elevation on this article. Compare the conduct of the Christian, acting in conformity to the principles of religion, and of the duellist, acting in conformity to the principles of honor, and let reason say, which bears the marks of the most exalted greatness. Compare them, and let reason say, which enjoys the most calm serenity of mind in time, and which is likely to receive the plaudit of his Judge in immortality. God, from his throne, beholds not a nobler object on his footstool, than the man who loves his enemies, pities their errors, and forgives the injuries they do him. This is, indeed, the very spirit of the heavens. It is the image of His benignity, whose glory fills them.

To return to the subject before us—guilty, absurd and rash, as duelling is, it has its advocates. And had it not had its advocates—had not a strange preponderance of opinion been in favor of it, never, O lamentable Hamilton! hadst thou thus fallen, in the midst of thy days, and before thou hadst reached the zenith of thy glory!

O, that I possessed the talent of eulogy, and that I might be permitted to indulge the tenderness of friendship, in paying the last tribute to his memory! O that I were capable of placing this great man before you! Could I do this, I should furnish you with an argument, the most practical, the most plain, the most convincing, except that drawn from the mandate of God, that was ever furnished against duelling—that horrid practice, which has in an awful moment, robbed the world of such exalted worth. But I cannot do this; I can only hint at the variety and exuberance of his excellence.

The Man, on whom nature seems originally to have impressed the stamp of greatness, whose genius beamed, from

the retirement of collegiate life, with a radiance which dazzled, and a loveliness which charmed the eye of sages.

The Hero, called from his sequestered retreat, whose first appearance in the field, though a stripling, conciliated the esteem of Washington, our good old father. Moving by whose side, during all the perils of the revolution, our young chieftain was a contributor to the veteran's glory, the guardian of his person, and the copartner of his toils.

The Conqueror, who, sparing of human blood, when victory favored, stayed the uplifted arm, and nobly said to the vanquished enemy, "Live!"

The Statesman, the correctness of whose principles, and the strength of whose mind, are inscribed on the records of Congress, and on the annals of the council chamber; whose genius impressed itself upon the constitution of his country; and whose memory, the government, illustrious fabric, resting on this basis, will perpetuate while it lasts: and shaken by the violence of party, should it fall, which may heaven avert, his prophetic declarations will be found inscribed on its ruins.

The Counsellor, who was at once the pride of the bar and the admiration of the court; whose apprehensions were quick as lightning, and whose developement of truth was luminous as its path; whose argument no change of circumstances could embarrass; whose knowledge appeared intuitive; and who, by a single glance, and with as much facility as the eye of the eagle passes over the landscape, surveyed the whole field of controversy; saw in what way truth might be most successfully defended, and how error must be approached; and who, without ever stopping, ever hesitating, by a rapid and manly march, led the listening judge and the fascinated juror, step by step, through a delightful region, brightening as he advanced, till his argument rose to demonstration, and eloquence was rendered useless by conviction; whose talents were employed on the side of righteousness; whose voice, whether in the council-chamber, or at the bar

of justice, was virtue's consolation ; at whose approach oppressed humanity felt a secret rapture, and the heart of injured innocence leapt for joy.

Where Hamilton was—in whatever sphere he moved, the friendless had a friend, the fatherless a father, and the poor man, though unable to reward his kindness, found an advocate. It was when the rich oppressed the poor ; when the powerful menaced the defenceless ; when truth was disregarded, or the eternal principles of justice violated ; it was on these occasions, that he exerted all his strength ; it was on these occasions, that he sometimes soared so high and shone with a radiance so transcendent, I had almost said, so “heavenly, as filled those around him with awe, and gave to him the force and authority of a prophet.”

The Patriot, whose integrity baffled the scrutiny of inquisition ; whose manly virtue never shaped itself to circumstances ; who, always great, always himself, stood amidst the varying tides of party, firm like the rock, which, far from land, lifts its majestic top above the waves, and remains unshaken by the storms which agitate the ocean.

The Friend, who knew no guile—whose bosom was transparent and deep ; in the bottom of whose heart was rooted every tender and sympathetic virtue ; whose various worth opposing parties acknowledged while alive, and on whose tomb they unite, with equal sympathy and grief, to heap their honors.

I know he had his failings. I see, on the picture of his life—a picture rendered awful by greatness, and luminous by virtue, some dark shades. On these, let the tear, that pities human weakness, fall : on these, let the veil, which covers human frailty, rest. As a hero, as a statesman, as a patriot, he lived nobly : and would to God I could add, he nobly fell. Unwilling to admit his error in this respect, I go back to the period of discussion. I see him resisting the threatened interview. I imagine myself present in his chamber. Various reasons, for a time, seem to hold his determination

in arrest. Various and moving objects pass before him, and speak a dissuasive language. His country, which may need his counsels to guide, and his arm to defend, utters her *veto*. The partner of his youth, already covered with weeds, and whose tears flow down into her bosom, intercedes! His babes, stretching out their little hands and pointing to a weeping mother, with lisping eloquence, but eloquence which reaches a parent's heart, cry out, "Stay, stay, dear papa, and live for us!" In the mean time, the spectre of a fallen son, pale and ghastly, approaches, opens his bleeding bosom, and as the harbinger of death, points to the yawning tomb, and warns a hesitating father of the issue! He pauses: reviews these sad objects: and reasons on the subject. I admire his magnanimity, I approve his reasoning, and I wait to hear him reject, with indignation, the murderous proposition, and to see him spurn from his presence the presumptuous bearer of it. But I wait in vain. It was a moment in which his great wisdom forsook him—a moment in which Hamilton was not himself. He yielded to the force of an imperious custom: and yielding, he sacrificed a life in which all had an interest—and he is lost—lost to his country, lost to his family, lost to us. For this act, because he disclaimed it, and was penitent, I forgive him. But there are those whom I cannot forgive. I mean not his antagonist; over whose erring steps, if there be tears in Heaven, a pious mother looks down and weeps. If he be capable of feeling, he suffers already all that humanity can suffer—suffers, and wherever he may fly, will suffer, with poignant recollection of having taken the life of one, who was too magnanimous, in return, to attempt his own. Had he known this, it must have paralyzed his arm, while it pointed, at so incorruptible a bosom, the instrument of death. Does he know this now? His heart, if it be not adamant, must soften—if it be not ice, must melt. But on this article I forbear. Stained with blood as he is, if he be penitent, I forgive him—and if he be not, before these altars,

where all of us appear as suppliants, I wish not to excite your vengeance, but rather, in behalf of an object, rendered wretched and pitiable by crime, to wake your prayers.

But I have said, and I repeat it, there are those whom I cannot forgive. I cannot forgive that minister at the altar, who has hitherto forborne to remonstrate on this subject. I cannot forgive that public prosecutor, who, intrusted with the duty of avenging his country's wrongs, has seen those wrongs, and taken no measures to avenge them. I cannot forgive that judge upon the bench, or that governor in the chair of state, who has lightly passed over such offences. I cannot forgive the public, in whose opinion the duellist finds a sanctuary. I cannot forgive you, my brethren, who till this late hour, have been silent, while successive murders were committed: No; I cannot forgive you, that you have not, in common with the freemen of this state, raised your voice to the powers that be, and loudly and explicitly demanded an execution of your laws; demanded this in a manner, which, if it did not reach the ear of government, would at least have reached the heavens, and plead your excuse before the God that filleth them—in whose presence as I stand, I should not feel myself innocent of the blood that crieth against us, had I been silent. But I have not been silent. Many of you who hear me, are my witnesses—the walls of yonder temple, where I have heretofore addressed you, are my witnesses, how freely I have animadverted on this subject, in the presence both of those who have violated the laws, and of those whose indispensable duty it is to see the laws executed on those who violate them.

I enjoy another opportunity; and would to God, I might be permitted to approach for once the late scene of death. Would to God, I could there assemble, on the one side, the disconsolate mother with her seven fatherless children; and on the other, those who administer the justice of my country. Could I do this, I would point them to these sad objects. I would entreat them, by the agonies of bereaved

fondness, to listen to the widow's heartfelt groans; to mark the orphan's sighs and tears. And having done this, I would uncover the breathless corpse of Hamilton—I would lift from his gaping wound, his bloody mantle—I would hold it up to heaven before them, and I would ask, in the name of God, I would ask, whether, at the sight of it, they felt no compunction?

You will ask, perhaps, what can be done, to arrest the progress of a practice which has yet so many advocates? I answer, nothing—if it be the deliberate intension to do nothing. But, if otherwise, much is within our power. Let, then, the governor see that the laws are executed; let the council displace the man who offends against their majesty; let courts of justice frown from their bar, as unworthy to appear before them, the murderer and his accomplices; let the people declare him unworthy of their confidence who engages in such sanguinary contests; let this be done, and should life still be taken in single combat, then the governor, the council, the court, the people, looking up to the Avenger of sin, may say, "we are innocent, we are innocent." Do you ask, how proof can be obtained? How can it be avoided? The parties return, hold up, before our eyes, the instruments of death, publish to the world the circumstances of their interview, and even, with an air of insulting triumph, boast how coolly and deliberately they proceeded in violating one of the most sacred laws of earth and heaven!

Ah! ye tragic shores of Hoboken, crimsoned with the richest blood, I tremble at the crimes ye record against us—the annual register of murders which you keep and send up to God! Place of inhuman cruelty! beyond the limits of reason, of duty and of religion, where man assumes a more barbarous nature, and ceases to be man. What poignant, lingering sorrows do thy lawless combats occasion to surviving relatives! Ye who have hearts of pity—ye who have experienced the anguish of dissolving friendship—who

have wept and still weep, over the mouldering ruins of departed kindred, ye can enter into this reflection.

O thou disconsolate widow! robbed, so cruelly robbed, and in so short a time, both of a husband and a son, what must be the plenitude of thy sufferings! Could we approach thee, gladly would we drop the tear of sympathy, and pour into thy bleeding bosom the balm of consolation! But how could we comfort her whom God hath not comforted? To His throne, let us lift up our voice and weep. O God! if thou art still the widow's husband, and the father of the fatherless, if in the fulness of thy goodness there be yet mercies in store for miserable mortals, pity, O pity this afflicted mother, and grant that her hapless orphans may find a friend, a benefactor, a father in Thee! On this article I have done: and may God add his blessing.

But I have still a claim upon your patience. I cannot here repress my feelings, and thus let pass the present opportunity.

"How are the mighty fallen." And, regardless as we are of vulgar deaths, shall not the fall of the mighty affect us? A short time since, and he, who is the occasion of our sorrows, was the ornament of his country. He stood on an eminence, and glory covered him. From that eminence he has fallen—suddenly, forever, fallen. His intercourse with the living world has now ended; and those, who would hereafter find him, must seek him in the grave. There, cold and lifeless, is the heart which just now was the seat of friendship. There, dim and sightless is the eye, whose radiant and enlivening orb beamed with intelligence; and there, closed forever, are those lips, on whose persuasive accents we have so often, and so lately hung with transport! From the darkness which rests upon his tomb, there proceeds, methinks, a light in which it is clearly seen, that those gaudy objects, which men pursue, are only phantoms. In this light, how dimly shines the splendor of victory; how humble appears the majesty of grandeur! The bubble, which

seemed to have so much solidity, has burst ; and we again see that all below the sun is vanity.

True, the funeral eulogy has been pronounced ; the sad and solemn procession has moved ; the badge of mourning has already been decreed, and presently the sculptured marble will lift up its front, proud to perpetuate the name of Hamilton, and rehearse to the passing traveller his virtues. Just tributes of respect ! And to the living useful. But to him, mouldering in his narrow and humble habitation, what are they ? How vain ! how unavailing !

Approach, and behold, while I lift from his sepulchre its covering ! Ye admirers of his greatness ; ye emulous of his talents and his fame, approach, and behold him now. How pale ! How silent ! No martial bands admire the adroitness of his movements : no fascinated throng weep, and melt, and tremble, at his eloquence ! Amazing change ! A shroud ! a coffin ! a narrow, subterraneous cabin ! This is all that now remains of Hamilton ! And is this all that remains of him ? During a life so transitory, what lasting monument, then, can our fondest hopes erect !

My brethren ! we stand on the borders of an awful gulf, which is swallowing up all things human. And is there, amidst this universal wreck, nothing stable, nothing abiding, nothing immortal, on which poor, frail, dying man can fasten ? Ask the hero, ask the statesman, whose wisdom you have been accustomed to revere, and he will tell you. He will tell you, did I say ? He has already told you, from his death-bed, and his illumined spirit, still whispers from the heavens, with well known eloquence, the solemn admonition.

“Mortals ! hastening to the tomb, and once the companions of my pilgrimage, take warning and avoid my errors ; cultivate the virtues I have recommended ; choose the Saviour I have chosen ; live disinterestedly ; live for immortality ; and would you rescue any thing from final dissolution, lay it up in God.”

Thus speaks, methinks, our deceased benefactor, and thus he acted during his last sad hours. To the exclusion of every other concern, religion now claims all his thoughts. Jesus! Jesus, is now his only hope. The friends of Jesus are his friends; the ministers of the altar his companions. While these intercede, he listens in awful silence, or in profound submission whispers his assent. Sensible, deeply sensible of his sins, he pleads no merit of his own. He repairs to the mercy-seat, and there pours out his penitential sorrows—there he solicits pardon. Heaven, it should seem, heard and pitied the suppliant's cries. Disburdened of his sorrows, and looking up to God, he exclaims, "Grace, rich grace." "I have," said he, clasping his dying hands, and with a faltering tongue, "I have a tender reliance on the mercy of God in Christ." In token of this reliance, and as an expression of his faith, he receives the holy sacrament; and having done this, his mind becomes tranquil and serene. Thus he remains, thoughtful indeed, but unruffled to the last, and meets death with an air of dignified composure, and with an eye directed to the heavens.

This last act more than any other, sheds glory on his character. Every thing else death effaces. Religion alone abides with him on his death-bed. He dies a Christian. This is all which can be enrolled of him among the archives of eternity. This is all that can make his name great in heaven. Let not the sneering infidel persuade you that this last act of homage to the Saviour, resulted from an enfeebled state of mental faculties, or from perturbation occasioned by the near approach of death. No; his opinions concerning the divine mission of Jesus Christ, and the validity of the holy scriptures, had long been settled, and settled after laborious investigation and extensive and deep research. These opinions were not concealed. I knew them myself. Some of you, who hear me, knew them; and had his life been spared, it was his determination to have them published to the world, together with the facts and reasons on which they were founded.

At a time when scepticism, shallow and superficial indeed, but depraved and malignant, is breathing forth its pestilential vapor, and polluting, by its unhallowed touch, every thing divine and sacred; it is consoling to a devout mind to reflect, that the great and the wise, and the good of all ages, those superior geniuses, whose splendid talents have elevated them almost above mortality, and placed them next in order to angelic natures—yes, it is consoling to a devout mind to reflect, that while dwarfish infidelity lifts up its deformed head, and mocks these illustrious personages, though living in different ages, inhabiting different countries, nurtured in different schools, destined to different pursuits, and differing on various subjects, should all, as if touched with an impulse from heaven, agree to vindicate the sacredness of Revelation, and present, with one accord, their learning, their talents and their virtue, on the gospel altar as an offering to Emanuel.

This is not exaggeration. Who was it, that, overleaping the narrow bounds which had hitherto been set to the human mind, ranged abroad through the immensity of space, discovered and illustrated those laws by which the Deity unites, binds and governs all things? Who was it, soaring into the sublime of astronomic science, numbered the stars of heaven, measured their spheres, and called them by their names? It was Newton. But Newton was a Christian. Newton, great as he was, received instruction from the lips, and laid his honors at the feet of Jesus. Who was it that developed the hidden combination, the component parts of bodies? Who was it, dissected the animal, examined the flower, penetrated the earth, and ranged the extent of organic nature? It was Boyle. But Boyle was a Christian. Who was it, that lifted the veil which had for ages covered the intellectual world, analyzed the human mind, defined its powers, and reduced its operations to certain and fixed laws? It was Locke. But Locke too was a Christian.

What more shall I say? For time would fail me, to speak

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